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Jewish readers of this paper can easily identify the two men as Edgar Bronfman, left, and Charles Bronfman, but who the attractive lady in the center might elude them. Hillary Clinton just might become New York's next senator. At the moment, she's away on a trip through North Africa that will end in Israel.

## Barak not wasting time, tough issues are his

JERUSALEM — Just how speedily Prime Minister-elect Ehud Barak will move on his campaign promises is not a question here as from his military training it is clear he will not only not be dallying, but also that the moves he makes will be close to sensational and without delay.

His objectives are clear — peace not only with the PLO but also with Syria. His first decision, since that was a major point in his election campaign will be in Southern Lebanon and the withdrawal of Israel troops from an enclave there.

That action also is a first step towards peace with Syria, which can only be accomplished with withdrawal from the Golan or perhaps part of it.

The one clear indication is that there will be no delay and Near Eastern experts believe that there is an unprecedented opportunity for Barak's to be successful.

See additional stories on page NAT 3

## Jewish world is watching as Reform Rabbis decide

PITTSBURGH — As Reform rabbis in convention here are debating whether to approve the ten principles at the heart of which calls for individuals to focus on ways to bring kedusha (holiness) into every aspect of their lives, whether through the performance of mitzvot, Shabbat and holiday observance, the recitation of traditional daily prayers or the study of Hebrew, the Jewish world was watching.

The Ten Principles were drafted by Rabbi Richard Levy, president of the Central Conference of American Rabbis, in consultation with the executive board of the Central Conference of American Rabbis and its membership.

They were criticized by Rabbi Robert Seltzer, professor of Jewish History at Hunter College, who contended that the platform focuses too much on individual practice. He said "we must guard against turning Reform Judaism into Conservative Judaism Lite".

In its issue of Nov. 25, 1998, the P-O quoted Rabbi Levy as explaining that the Ten Principles "encourage Reform Jews to explore a variety of active encounters with God."

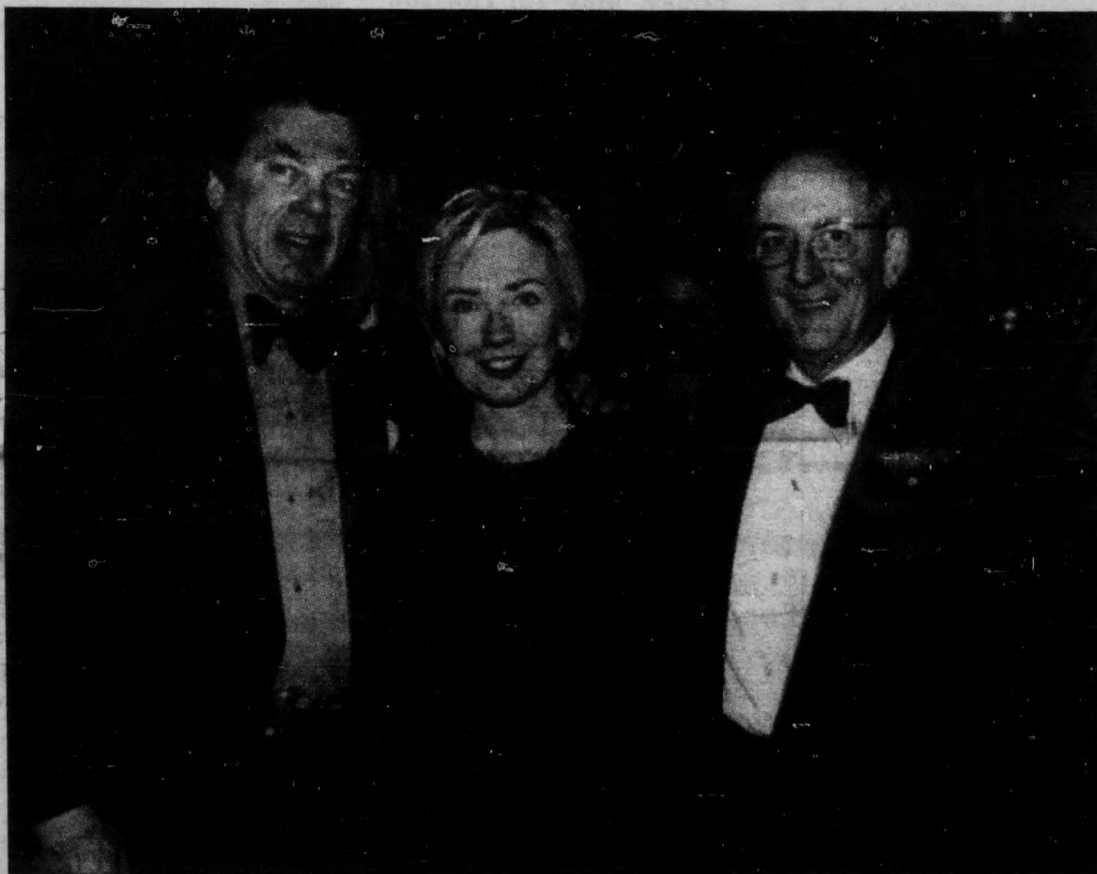
That news article stated that "at the heart of the proposal is a call for individuals to focus on ways to bring kedusha (holiness) into every aspect of their lives, whether through the performance of mitzvot, Shabbat and holiday observance, the recitation of traditional daily prayers, or the study of Hebrew.

## 3900 Jewish foundations

SAN FRANCISCO — As the number of foundations that contribute to Jewish causes has grown to 3,900, a report in The Chronicle of Philanthropy bemoans the fact that because they work in isolation "there is a breakdown in the system —

disconnect — between the desire to improve and change the quality of Jewish life and the realization of that goal".

In the last three years alone the number of Jewish foundations has grown from 3,502 to the current 3,900, adding more than a hundred a year.



At one point it was newsworthy, but by now it's becoming so common — Jewish women celebrating bat mitzvah a few years after passing the age of 13 — that this probably will be the last photo of its kind The P-O will be featuring. Pictured from left are Ellen Gruaskin, Deborah Stein Rosenbaum, Karen Renick, Florine Mark Ross and Amy Olender of Detroit's Adat Shalom Congregation.



## Senior rabbi ill, associate to leave

Rabbi Eric Bram, the senior rabbi of Indianapolis Hebrew Congregation was reported to have suffered a heart attack on Sunday, May 9, which required hospitalization initially and convalescence at home afterward.

There was no report as to when Bram would be back at his office at IHC.

"Everyone at IHC is very

concerned about him and we're all praying for a rapid recovery," said Rabbi Geoffrey Dennis, Bram's associate.

The congregation also will have to adjust soon to the absence of Rabbi Dennis, who has accepted a position as rabbi at Congregation Kol Ami in the Dallas-Fort Worth area.

Dennis was not available as the P-O went to press, but

his secretary said he was expected to leave IHC around the middle of June.

Jews in the Denton County, Texas, area began the Reform congregation of Kol Ami as a chavura style association in the early 1970s and expanded through the years. Kol Ami affiliated with the Union of American Hebrew Congregations in 1986.

## Horizon House closing may hit IHC program

Indianapolis Hebrew Congregation continues to host homeless families four times a year as a partner in the Interfaith Hospitality Network, but that program may be hindered in the future by the closure of Horizon House, which provides numerous services to agencies that help the homeless.

Horizon House, at 1625 E. Washington St., has provided storage for homeless people, giving them assurance their goods won't be stolen while they are in temporary quarters. It also has provided referrals and some screening. As the P-O was going to press Friday, May 21, Horizon House was expected to close its doors because it had been required to relocate and was unable to find a new site.

Screening is important to agencies that do not house people who have problems with addiction to drugs or alcohol, according to Portia Radford, director of the Interfaith Hospitality Network.

Lorna Katz, who chairs IHC's program, said IHC has

families scheduled to be housed this month and those families are assured a place to stay for a night. However, such programs may run into problems in the future, Radford said.

She said many people were unaware of the full range of services Horizon House has provided.

"We would get calls from them when they were looking for shelter space for families because they are well known in the community," Radford said. She said there may be an increase in the number of street people who need help as a result of Horizon House's closure.

Part of the problem was that the main clientele for the services were in Center Township and Horizon House was unable to find a place in the township.

Media reports indicated the Salvation Army would offer some services temporarily to take up some of the slack in the absence of Horizon House.

## Jewish giggles

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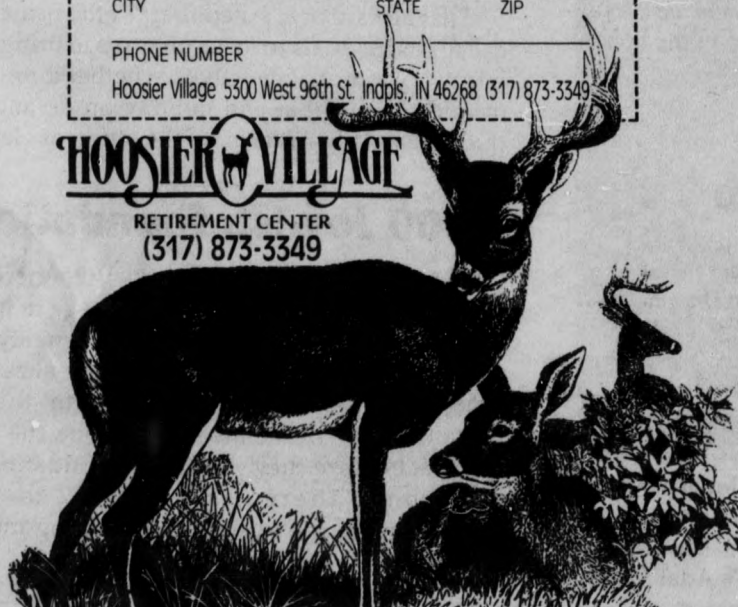
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## Israel's election brings cheers for democracy

By ED STATTMANN

Indianapolis Jews were proud that Israelis demonstrated their commitment to democracy in the recent election of a new prime minister and Knesset, but they know the results carry no guarantee of peace with the Arabs or harmony among fellow Jews in the Jewish State.

For several local leaders the two main contenders for prime minister were more than just faces in the news — they had met both men in 1996, when both came to Indianapolis to address the General Assembly of the Council of Jewish Federations.

Rabbi Dennis Sasso of Congregation Beth-El Zedeck, said Barak is expected to be more attentive toward peace talks in the region.

Marcia Goldstone of the Jewish Community Relations Council predicted that as prime minister Ehud Barak will have tough going in putting together a government. Fifteen parties won seats in the Knesset. There were setbacks for both Barak's Labor party and for incumbent Binyamin Netanyahu's Likud. The big gain, from 10 seats last election to 17 this time, was made by the Shas party.

Hart Hasten, who once represented the Herut party in America, said friends doubted him when he returned from a visit to Israel in March predicting a loss for Netanyahu. He said it was already apparent then that Netanyahu had alienated former supporters.

Neither Netanyahu nor Barak was Hasten's favorite.

"Frankly, I'm disappointed that Benny Begin quit politics completely," he said, but he added, "Actually I knew that he was not a good politician. He's a good human being and a good scientist. He's too honest."

Hasten said Barak ran his campaign like a good general, including listening to his advisers, one of whom was the American pollster, James Carville, who had helped Clinton become president.

One example, Hasten said, was the pollsters advice that Barak not debate Netanyahu. He abided by that counsel.

Like Goldstone, Hasten believes Barak has a tough row to hoe. He also says Barak will not be overgenerous in his quest for peace.

"He's going to live up to the Wye agreement, but I don't think he's going to give up Jerusalem and I don't think he's going to give up the Golan Heights — just hand it to them. He's going to be a tough negotiator. Hasten says he would like to see the hopes for peace brought down to reality.

He also says there's a chance this election will end the experiment of electing the prime minister separately rather than having the winning party choose the prime minister.

"Neither party likes this idea of electing a prime minister separate from the party. That's why the larger parties lost. They might go back to the old system — a real parliamentary system."

## KKK blasting local budgets

Indiana is struggling with problems from the Ku Klux Klan — budgets, not brutality.

Goshen, in the Amish country of northeastern Indiana, is an example. Mayor Alan Kauffman there has told the press he is tired of the costs the KKK rallies impose on his town in extra police protection. He has said he would like to see what would happen to the sheeted fellows without protection, but he cannot really do that.

Goshen also has lost a costly federal court fight against the Klan after passing

an ordinance banning the masking of faces. About \$20,000 after the arguments, the judge said such an ordinance was an unconstitutional abridgement of free speech. And the extra police protection at each rally costs between \$10,000 and \$15,000. The cost at Warsaw May 8 was around \$32,000 for a 17-minute rally.

Morris Dees, a lawyer at the Southern Poverty Law Center, has advised communities to give the Klan as little attention as possible. But even

he has granted that there may be police protection needed for the KKK marchers.

Grant County is considering charging the Klan for the extra police protection, but that would also be of questionable constitutionality.

Of course, the Rev. Jeff Berry of Butler, who heads the American Knights of the Ku Klux Klan, said he hasn't demanded the police protection. He said some of his members are licensed gun toters, if it comes to that.

Nobody responsible wants it to come to that.

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## Critic's Corner

# New 'Star Wars' is mostly impressive

By CHARLES EPSTEIN

How can a critic review the new George Lucas film, *Star Wars Episode I: The Phantom Menace* without being some-



what irreverent?

The long awaited Episode

I of the *Star Wars* series has finally arrived after we have seen Episodes IV, V and VI. So what do we get? What we have to get — an awful lot of exposition, some unusual and necessary new characters, but also more questions than answers.

Needless to say, the visuals of this latest venture are absolutely fantastic. Lucas has the knack of creating spectacular visions on the screen. And he does it with great ability. There are scenes that will blow you away.

But there is something lacking. What that is, I just can't put my finger on. Was I disappointed? Yes, but not to a great extent. Were my expectations too high? Probably. But actually what could Lucas do to impress that he hasn't already accomplished? Perhaps I expect too much from him. Yet what appears on the screen is of high quality and is off the scale when it comes to spectacular. Maybe and just maybe, there just might be too much tech and not enough human traits to carry the story.

That is a possible answer for my lack of enthusiasm. Yet, at the same time, I can still recommend *The Phantom Menace*.

Also I consider it part of my task to write something that has not been said previously. Try that for a goal.

There are a few things that bothered me. For instance, we know that the young Anakin Skywalker and the older teen ruler of Naboo, Amidala, are the parents of our familiar Luke Skywalker. What is the attraction to this nine-year-old for the Queen?

Later on in the thrilling laser sabre scene, Darth Maul, the villain of the piece, must wield a lethal dual-edged light sabre because, believe it or not, he is challenged by our two heroes, Qui-Gon Jinn (Liam Neeson) and Obi-Wan Kenobi (Ewan McGregor). Is this fair, two good guys against one bad guy? I do not remember ever seeing that before. Usually the hero is outmanned. But fight they do. And a little sympathy creeps in for Darth Maul because of the dual duel attack. Is this what is supposed to happen?

We also know that the nine-year-old Anakin Skywalker grows up to be our familiar Darth Vader. Not only are we wondering about the personality and character change but how does the

name change occur and why? There are no hints in Episode I.

In Episode I some old friends are seen, but not for long. Yoda and Jabba the Hutt have what might be considered cameo roles. The droid C-3PO is seen naked (wires showing) and R2-D2 has a token appearance.

Actors Neeson and McGregor are quite powerful in their roles, especially McGregor as the young Obi-Wan (played by Alec Guinness in the first trilogy). He has terrific shoes to fill and does so admirably. Natalie Portman is quite impressive as the teen queen. I thought the nine-year-old boy Jake Lloyd looked as if he was acting. It was hard for me to believe him. But what can you expect from a youngster having the time of his young life?

Obviously, *The Phantom Menace* is some great piece of work, rivaling the previous *Star Wars* flicks in computer images. George Lucas will profit not only millions but hundreds of millions. Now comes the arduous wait until 2002 when the next episode will be released. And then another three years for the final episode of this trilogy. Then finally, we will be able to screen the first six episodes of *Star Wars* in order.

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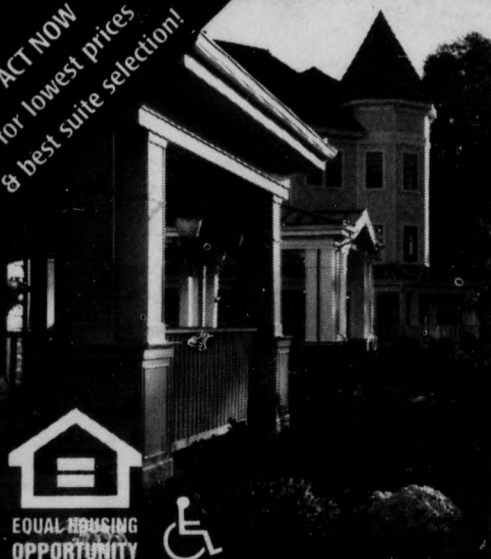


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## Program serves deaf in Jewish schools

NEW YORK — Our Way — the only national program serving the needs of the deaf and hearing-impaired — is launching a nationwide campaign to help the nearly 1,000 Orthodox, Conservative and Reform Jewish schools across the country mainstream hearing-impaired children.

"Jewish day schools and yeshivot, for the most part, lack the proper funds, training and support necessary to cope with educating deaf students," said Batya Jacob, Program Director of Our Way. "It is not surprising that there are only about 100 deaf children who are mainstreamed in Jewish schools. The rest are either in public schools or in private schools for the deaf. We want to change that," she added.

In launching its deaf awareness campaign, Our Way is offering schools, yeshivot, Hebrew schools and youth groups, *The Hearing-Impaired Student in the Jewish Classroom*, a trailblazing new handbook designed to help the Jewish school integrate the deaf. The comprehensive manual offers practical advice and information on mainstreaming the deaf or hearing-impaired and features chapters on diverse and wide ranging topics from "Amplification Systems" to "Socializing Hearing-Impaired Students." The only book of its kind to be published by a Jewish organization, the 30-page soft-covered manual includes an appendix with classroom charts on "Troubleshooting a Hearing Aid," "Classroom Acoustics Checklist," "Checklist for Parents" and illustrations of vari-

ous blessing and prayers in sign language.

"This handbook fills a vital need in Judaic studies classrooms," said Rabbi Joshua Fishman, executive vice president, National Society for Hebrew Day Schools. "It provides educators with invaluable insights into the different types of hearing impairments as well as guidance in successfully integrating hearing-impaired children into the classroom," he added.

Jacob, the author of the book, has more than a professional interest in deaf awareness; she is the mother of Avi, a 9-year-old who is deaf and mainstreamed in a Jewish day school in New Jersey. An 18-year veteran audiologist and Jewish Studies educator, Jacob based her book on more than five years of research in Jewish day schools across the country. "This campaign is the result of years of painstaking work and research. But for me, it was a labor of love. Raising deaf awareness is my passion and my life's goal," said Jacob, who became an audiologist long before her deaf son was born.

"I have always been fascinated by sound and its absence — silence. After giving birth to a deaf child — which was unexpected as there are no deaf individuals in my immediate family — I felt deaf education was not simply my profession, it was my destiny," added Jacob.

Jacob received her MS in audiology from the University of Connecticut, where she specialized in classroom mainstreaming. In addition, she earned a teaching degree

from the Jewish Education Association of America and presently works as an audiology consultant at the Joseph Kushner Hebrew Academy in New Jersey.

As part of the campaign, Our Way will host in-service training for principals and educators in Jewish day schools across the country. "Without a basic understanding of deafness, teachers remain unaware of the most obvious things: for example, you can't lip read and take notes at the same time," said Rabbi Eliezer Lederfeind, national director of Our Way. "Hopefully, through ongoing training and education, we will help catapult Jewish schools into an era of greater understanding and openness," he added.

Our Way, a division of the National Jewish Council for the Disabled, is a leader in promoting deaf understanding. Established in 1969, Our Way is a national movement with chapters throughout the United States and Canada that provides a vast array of educational, recreational and religious programs to help combat the acute social and spiritual alienation of the Jewish deaf population.



## Poor survivors get Swiss aid money

News media report that needy Holocaust survivors in Israel can begin applying in June for money from a \$60 million humanitarian fund set up by Swiss banks and corporations.

Israel has more than 300,000 Holocaust survivors and heirs of survivors. The Swiss set up the \$180 million humanitarian fund for poor survivors of the Holocaust. This fund is separate from a fund of \$1.25 billion dollars that Switzerland's two largest banks agreed in August to pay holders of dormant wartime accounts and their heirs. The eligibility ceiling for poor Israeli survivors is set at a monthly income below \$875. They can apply at post offices

between June and October. U.S. survivors receiving money from the fund for the poor began applying six months ago. Spokesmen for the poor Israeli survivors blame Israel's government bureaucracy for the delay.

Israeli applicants could begin to get the payments by the end of October. The humanitarian fund has already begun paying more than 40,000 survivors in Eastern Europe. More payments will go to poor survivors in the United Kingdom and other European countries.

About 300,000 survivors and their heirs live in Israel, but many have incomes too high to qualify them for the humanitarian fund payments.

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# Jewish Post & Opinion

## One expected change

The question most American Jews have as for as the Israeli election is what effect the choice of Mr. Barak to lead Israel will have as far as the recognition in Israel of Reform and Conservative Judaism.

The indications are that he will attempt to resolve the impasse that makes it possible for Israel not to recognize conversions by Reform and Conservative rabbis.

That condition obtains because as of now conversions by Reform and Conservative rabbis are not recognized, and that provision was in force because Mr. Netanyahu needed the votes of the Orthodox members of the Knesset to remain in power.

Since the Orthodox recognize the writing on the wall the chances are that some compromise arrangement will be acceptable to them and in the end conversions by all wings of Judaism will be recognized, as also marriages, etc. Not much else will change, however, as for instance Sabbath laws, kashrut provisions, etc. etc.

In other words it can be said that while Orthodoxy will continue to predominate, since it forms a strong and undivided force and its needs are recognized even by the non-Orthodox, it will no longer hold control over what other wings of Judaism find acceptable.

Is that then good or not for Israel as also for the world Jewish community?

The three wings of Judaism find they can live together in Indianapolis as well as in Los Angeles or Omaha with Reform and Conservatism agreeable to the necessary concessions, while as for as their practices each wing of Judaism, including Jewish humanists, follows its own requirements.

## A victory

From the standpoint of the American Jewish community the Israel election was a tremendous victory as the Shas Party became a factor in the new government. Representing the Sephardic (Middle East) Orthodoxy, which is more liberal than the European and American brand, Shas could swing the new government towards reconciliation between the strictly Orthodox who have imposed their brand of interpretation of religious law on the previous government and the liberals who have incorporated the outlook of the American Jewish community on cooperation between all wings of Judaism.

The election then was a victory for world Jewry which while split along the same lines as is Israel Jewry has learned to accept and live with differences.

That being so will Reform and Conservative rabbis in Israel be immediately permitted to perform conversions, a task heretofore denied them. The answer is no, not that quickly. No society changes overnight and a new government doesn't risk its control by angering even its opposition so quickly.

Yet, given time, reconciliation will work and while the new government has many problems — the economy, for instance has slowed down and there are unfriendly Arabs in and around Israel — one of its goals obviously will be to heal the split in the religious

sector and that Israel is now in a good position to achieve.

## Time is of essence

One thing is clear if Mr. Barak is to achieve his goal of peace with Israel's neighbors as also with the PLO and that is that Israel will be making concessions which the previous government felt itself unable to do for more than one reason other than Israel's safety.

But now Mr. Barak is in a position to make them. Not that he is going to give the state away, but that he will demand equal concessions and will receive them.

Americans who lived through the President Roosevelt's first years may see a similarity then to what faces Mr. Barak today.

As for American Jewry it will welcome the bold concessions Mr. Barak will be making and making quite soon, for he realizes that the opportunity presenting itself now will not remain months later.

The hope is that the Arab opposition recognizes how important time is now for moves that once and for all will clear the decks and allow for a new era for peace and prosperity for the Middle East and all its peoples.

## Up to Reform rabbis

Whichever way the vote goes at the convention of the Reform rabbinate in Pittsburgh when its rabbis decide on their view of the future of American Judaism, it will, either way, be a step forward for American Judaism. Even were the rabbis to vote down the 10 principles then that also would mean a victory for the principles. That is because what they propose — more observance — is what everyone wants, not only the rabbis but even their congregants.

It is up to the Reform rabbinate to understand that this is not 50 or 25 years ago when science almost obliterated the point that that humanity requires more than what is involved in a mathematic equation.

The Reform rabbis have long known this but have felt that they lacked the ability to make changes as weeks when there is no bar or bat mitzvah there hardly is a minyan (10 adults) at

*Continued on page 4*

## Plus XII as saint opposed by Hier

LOS ANGELES — Rabbi Marvin Hier who contends that Pope Pius knew all about the "Final Solution" and continues to address the question of his becoming a Catholic Saint said bluntly that the pope "sat on the throne of St. Peter in stony silence without ever lifting a finger as each day thousands of Jews from all over Europe were sent to the gas chambers with his full knowledge." He pointed out that the "Vatican adamantly refuses to open its files on this period, which he said "would prove conclusively that the pope knew all about the "final solution".

Catholic historians maintain that the pope believed that public protest would have worsened things for Jews and Catholics and had hoped to be in a position to mediate peace with the Nazi regime.

## Reform rabbis to aid Israel rabbis

NEW YORK — In order to help its colleagues serving in Israel, the members of the Central Conference of American Rabbis (Reform) may add an additional 10 percent to their annual dues for this purpose.

Two thirds of their gifts will provide a salary subsidy to all full-time and part-time colleagues serving Progressive congregations in Israel and a third will provide seed money for Israeli congregations to engage a new full-time or part-time rabbi.

The goal is 100 rabbis in 100 Israeli congregations.

## HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

*You decide... it's your business in good times or bad.*



# Victory speech by Prime Minister Elect Ehud Barak

Tel Aviv, May 18, 1999, 2:30 a.m.

Citizens of the State of Israel, my dear brothers and sisters, good evening.

First, I want to express my support for the residents of the north who are now in the bomb shelters while we are here celebrating. I pray that we will be able to bring the conflict in Lebanon to an end within a year.

One of the prayers recited by the cantor on Yom Kippur, the Day of Atonement, begins with the words, "Here I am, impoverished in deeds." I have chosen tonight to open my address with these words, and I say to you, "Here I am, impoverished in deeds."

I stand before you tonight filled with emotion, to say to you all, thank you from the depth of my heart.

I spoke an hour ago with Prime Minister Benjamin Netanyahu, and I thanked him for his service to the State of Israel. I ask you to join me in wishing him success for the future.

I also respect the hundreds of thousands of people who exercised their civil and democratic right and chose not to vote for me, but from now on, we are all together. We are one people. I want to be the Prime Minister of each and every one of you. We may have differences of opinion, but we are brothers, and as the Meimad motto declares, "brothers work together." All Jews are mutually responsible for each other tonight, we wish to extend a warm and firm hand to the secular, religious, ultra-orthodox, settlers, Sephardim and Ashkenazim, Ethiopian and Russian immigrants, Arabs, Druze, Circassians and the Bedouin. All are part of the Israeli people.

I want to express my enormous appreciation for the some two million citizens who voted for me as prime minister. I do not know how to thank you. I am proud of you, I love you, thank you very much.

I want to thank our tens of thousands of activists and volunteers who have worked on our behalf all over the country over the past few months. They have worked tirelessly, not stopping for a moment. Were it not for you, we would not be standing here now. Thank you so much.

I want to thank the members and leaders of the Labor Party, the members of the Geshet party led by MK David Levy, and our partners from the



**WHEN GEN. POWELL MET BARAK** — When Gen. Colin Powell was sent to Israel to dissuade her from retaliating during the Gulf War in 1991 he presented Israel's new Prime Minister, Ehud Barak with a Legion of Merit medal. Describing the meeting Gen Powell said "I understood the intensity of his feelings. His nation had survived for the past 40 years by taking no guff from its enemies. You could hear the echoes of 'never again' in everything Israeli leaders said."

Meimad movement led by Rabbi Amital and Rabbi Meichior.

There is one unique person who is absent and he must receive special credit for the fact that we are standing before you now.

He was my commander, my mentor and the person who brought me into politics — our guide, Yitzhak Rabin. I know that if Yitzhak is looking down on us from heaven, he must be proud of us in the same way that we are proud of him and he knows that we will together fulfill his legacy. There are a number of people standing on this platform tonight: Leah who accompanied him all along the

way, and Shimon who was an architect of the peace agreements along with Yitzhak.

I want to share something personal with you. Over the last thirty years, during the most difficult periods of tension and anxiety, and during the most wonderful times, during sleepless nights and during testing times, I have been accompanied by a faithful and devoted partner whom I constantly admire, and by whom I never cease to be amazed: Nava, my wife. I want to thank you Nava. I wish to thank my daughters, my parents and all my extended family, as it would have been difficult to achieve all the things that have done over the years without your support and warmth. Thank you all very much.

In one of his great speeches during the Second World War, Churchill promised his people "blood, toil, tears and sweat." We are here to try and spare the blood and the tears, but it will undoubtedly mean paying a high price in sweat, much hard work and a joint effort by us all.

In order to bring peace and security to the State of Israel, we first need to bring about peace among ourselves, and I intend to achieve this. I have worn uniform for many years, my comrades in arms and I have been through the most difficult experiences, we have lost many friends over the years. We know that it is imperative for our generation that has fought Israel's wars to do everything to strengthen the security of the State, by progressing towards peace agreements which will be achieved through commitment to security, clear-sightedness and political judgment.

In the months ahead and, certainly, in the next few years, we will be facing some of the most difficult and fateful decisions that we have ever encountered in the history of the State of Israel, and, with a joint effort by all of us, I can say to you that we will not flinch from tough decisions. We will lead Israel to security and to peace.

I trust that our deeds will be filled with the spirit of the Jewish prayer recited over the generations: "The Almighty will grant His people strength, the Almighty will bless His people with peace, may it be His will."

Finally, I want to thank you all once again from the depth of my heart. I salute you, I am proud of you, I love you. Thank you very much."

## General at command post has fractious troops to lead

**JERUSALEM** — The man Israelis elected as their new prime minister, Ehud Barak, 57, is comfortable in command, having stepped out of uniform only four years ago after a bemedalled 36-year career.

Barak headed the Israeli army general staff from 1991 to 1995, retiring as a lieutenant general.

The civilian Barak took swiftly to politics, gaining appointment as interior minister in Yitzhak Rabin's Labor government. After Rabin was assassinated, Shimon Peres appointed Barak foreign minister.

Barak seized control of the Labor party in 1997 after Peres lost to Binyamin Netanyahu.

Almost everyone in Israel has to soldier and Barak reminded voters endlessly in his campaign ads that he was the most decorated soldier in the country's history. He gained fame under fire with the 1972 storming of an airliner hijacked by Palestinian terrorists at the Tel Aviv airport. Precise planning and execution got all 97 hostages free. The elite unit he commanded included Netanyahu.

Disguised as a woman, he crossed into Lebanon a year later on a mission in which he and his men killed three leaders of the Palestine Liberation Organization in their hideout.

Barak accomplishes his goals by cautious and thorough plan-

*Continued on next page*

## Eizenstat asks for more time

**WASHINGTON** — In the belief that imposing sanctions against insurance companies against whom there are unpaid claims by families of Holocaust victims would undermine the efforts of the international commission, Undersecretary of State Stuart Eizenstat has appealed for time while an commission tries to settle the claims.

The international commission is set to meet next month in Jerusalem and includes representatives of the World Jewish Congress, the World Jewish Restitution Organizations and Israeli and U.S. insurance regulators.

Eizenstat is scheduled to become deputy treasury secretary in July.

## Only 7 women in new Knesset

**JERUSALEM** — As far as the female contingent in the new Knesset, it is almost insignificant and unless we overlooked it, the beauty queen who sought the office of prime minister did not get elected.

Those that did are Dalia Itzik and Yael Dayan of the One Israel Party, Limor Livnat and Naomi Blumenthal of

## First Arab woman elected

**JERUSALEM** — One aspect of the election that deserves special mention is the election of Hosnieh Jabara, as the first Arab woman to enter the Knesset. She was on the ticket of the dovish Meretz Party.

Meanwhile Mr. Barak has 45 days to form his coalition.

Likud, Hanan Porat of National Unity and Tamar Gozansky of Hadassah.

And the first Arab woman to serve in the Knesset will be Hosnieh Jabara of the One Israel party.

Barak has 45 days in which to form a coalition government whose support he'll need as he seeks to fulfill his commitments to withdraw Israeli soldiers from the Lebanese border adjacent to Israel, resume negotiations with Syria on the Golan and work out the remaining issues with the PLO.

## HEALING

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## Obituaries

### Rabbi Herbert S. Eskin aided survivors of camps

WEST BLOOMFIELD, Mich. — Rabbi Herbert S. Eskin, the first rabbi of Congregation Beth Shalom in Oak Park and he also served Congregation Beth Moses in Detroit, died at the age of 88. He conducted High Holiday services for over 20 years at Congregation Ahavas Achim.

During World War II he served as chaplain with the 100th Infantry Division during the heavy fighting in

southern France and Germany.

Near the end of the war stationed in Stuttgart, Germany he provided food and aid for the newly-liberated concentration camp survivors. He established the Israelitische Kultus Ferein that aided survivors to find family members and relatives that had been separated. In 1950 he was appointed chaplain of the Veterans of Foreign Wars.

### Rabbi Morris B. Funk dies at 87

BROOKLINE, Mass. — Rabbi Morris B. Funk who served congregations in Gardner and Beachmont, Mass. died at the age of 87. A graduate of Yeshiva University with a master's of arts

degree from Tufts University, he was the taught at the Malden Hebrew School, the New England Hebrew Academy and Temple Beth Zion of Brookline and the Hillel Academy of Swampscott.

### Bobby Goldman, bridge champ

DALLAS — Robert "Bobby" Goldman, four-time world bridge champion, died of a heart attack at the age of 60. He represented the U.S. from 1969 to 1974, winning world championships.

He didn't take up bridge

until attending Drexel University. But in 1968 he moved here to join the Dallas Aces, a professional team competing in world titles.

He won 19 North American titles.

## Command post

*Continued from prev. page*

ning and calculation — like the Stanford-trained systems analyst he is. He earned a master's degree in economic engineering systems at Stanford a decade after graduating from the Hebrew University of Jerusalem with a degree in physics and mathematics. He's a pianist, too.

The child of Zionist pioneers, he was born on a kibbutz to immigrant Ashkenazi parents, originally from Lithuania.

He and his wife, Nava, a teacher, have brought up three daughters in a 30-year marriage and now live in Kochav Yair, a Tel Aviv suburb.

Israelis chose for themselves a warrior committed to the peace effort. In 1994, as Army chief of staff, he supervised the first troop withdrawals from Jericho and the Gaza Strip, and likes to recall his role in securing a peace treaty with Jordan.

He has said Israelis must set themselves free "of the burden of ruling the Palestinians..."

It will take all his generalship to do that with a government drawn from the 15 parties who won Knesset seats in the election that gave him his greatest need and opportunity yet to show his skill as a strategist.

### Death notice

Ira Hechler

The American Jewish Congress deeply regrets the loss of Ira Hechler, our Senior Vice President and a man of uncommon intelligence, dedication and generosity. Heartfelt condolences to

Marilyn; David and Jon Jack Rosen, President Phil Baum, Executive Director Belle B. Faber, Asst. Exec. Dir.

## Life beyond Earth is Blumberg search

WASHINGTON — The Jewish angle to NASA added another important figure as Dr. Baruch S. Blumberg, a biochemist who won the 1976 Nobel Prize for Physiology or Medicine, has been appointed to head the Astrobiology Institute to study the origin, distribution and destiny of life in the universe.

Daniel S. Goldin, NASA's Administrator who with David Wolf are the other Jews in top roles in NASA, announced that Blumberg's appointment showed the priority NASA was giving to finding "if there is a threat of life beyond Earth." The new effort, a consortium of experts and institutions, is charged with providing "intellectual underpinnings" for building new types of instruments and space probes for finding life in the solar system and beyond. Its institutional members include the University of California at

Los Angeles, Harvard, the University of Colorado and several NASA field centers.

Dr. Blumberg said the basic science program of the institute would include astronomy, biology, geology, chemistry and physics to search for life in new ways. It will not only look at ways to detect carbon-based life, as found on Earth, but also to come up with ideas to find forms of life that are very different.

Dr. Blumberg, who is a professor of medicine and anthropology at the University of Pennsylvania, will move to the Ames Research Center in California where the institute's headquarters will be located.

Part of the institute's job will be to study life at its extremes on earth to help point out where similar forms of life might exist elsewhere.

### Ida Klaus dies at age 94

NEW YORK — Ida Klaus, a labor law pioneer who became a high-ranking New York City official and was a graduate of the Teachers Institute of the Jewish Theological Seminary, died at the age of 94. She was a labor law pioneer and became a high-ranking New York City official.

### Gerald Lieberman, Stanford U. prof.

STANFORD, Ca. — Gerald J. Lieberman, who served as acting provost or provost of Stanford University during the tenures of of presidents, died at the age of 73. He was a statistics and industrial engineering professor focusing on reliability theory and statistical quality control charts in industry and alternative methods of sampling inspection.

### Clinton women to visit Israel

WASHINGTON — The Clinton women, Hillary and Chelsea, are expected to visit Israel the end of next month following a North African visit to Morocco, Tunisia and Egypt. The trip had been scheduled earlier but was postponed because of the death of King Hussein and Israel's election.

### Shmashnova is improving

MADRID — Anna Shmashnova of Israel made her best showing in months as she reached the third round of the Madrid Open but lost the match to Lindsay Davenport of Newport Beach, Ca. 6-1, 6-3. Davenport was ranked number one.

### Black Hebrews star for Israel

TEL AVIV, Israel — Gabriel and Eddie Butler grew up in a dusty Israeli desert town listening to gospel, blues and soul, the music their parents brought with them when the family moved from Chicago. It wasn't the sound coming from other Israeli homes but it was the favorite among the Black Hebrews, a clan including the Butlers who believe they are a lost tribe of Israel.

The group is showcased at the Eurovision song contest May 29. A leggy Israeli trans-

sexual, Dana International, won the contest last year. The band's other two members, Israeli-born Doron Oren and Rafael Dahan, draw inspiration from homegrown artists and their Jewish roots. It was a surprise that a panel of Israeli judges connected to the state-run Israel Broadcast Authority chose the band's song "Happy Birthday," with a chorus sung in English, to represent Israel at the May 29 Eurovision contest.

## Up to Reform rabbis

*Continued from page 2*

services.

So how could the failure of the new requirements of Reform Judaism fail to pass and still be considered a success? That is because, not only of the attempt, but because if not approved this year it most certainly will be approved in the near future when mature consideration will lead to its passage.

There are is another point also.

If Reform can call for observance of a vital Judaism, what about Conservatism and Orthodoxy where the conditions that exist in Reform are duplicated? At the annual conventions of the Council of Jewish Federations where in the very hotel where the 1000 or so American Jewish leaders are housed there are Sabbath services for each wing of Judaism but not much more than a minyan or so attend other than at the Orthodox services. In fact at the Conservative service one year there were so few in attendance that a reporter from one of the Jewish weekly papers in America received the honor of Cohen, the first to recite a prayer over the Torah. That person was none other than ourself.

So the Reform rabbinate owes it to vital practice of American Judaism to tell its adherents what their religion expects of them.

When that is done it will serve to revive the practice of Reform Judaism and while the present generation may ignore and even resent your action, you will have given American Judaism will have been given new life.



## Media Watch

# 'Walk on the Moon' loses moral rudder

By RABBI ELLIOT B. GERTEL

A *Walk on the Moon* is, in and of itself, sufficient proof that Pamela Gray is a promising film writer, And director Tony Goldwyn gets memo-



rable performances out of an excellent and attractive cast. Yet more than anything else, the film is a study in failure to sustain a moral statement. Sadly, it pulls back and cops out on the powerful stances that it was pitched and poised to take.

During the summer of 1969, the time of the first space walk, a young Jewish family are spending their usual vacation at a Catskill resort. The beautiful mother of two, Pearl Kantrowita (Diane Lane) is bored by the endless rounds of mah-jongg and frustrated by her TV repairman husband's long hours and inhibited love-making.

Her younger child, a son, is a handful, albeit a cute one, and her daughter, the elder child, is entering puberty and is beginning to date and to plot her way into the Woodstock scene. Anna Paquin offers an affecting and intelligent performance as Alison.

Along for the ride and for the summer is the children's grandmother (played with aplomb by Lainie Kazan). Bubbe (Grandma) is a fortune-teller with a Yiddish vocabulary. She constantly dabbles in card readings and prates about what is *besheret* (fated) and "in the stars." She remains possessed by old folk superstitions, including the rather jarring custom of slapping her granddaughter at the onset of the latter's first period."

Just as we might dismiss Bubbe as a New Ager with *Fiddler on the Roof* portfolio, we learn that her values and worldview are classically Jewish rather than Aquarian. Sensing that Pearl is seeking sexual gratification with the summer colony's Gentile

"blouse-man" (vendor/salesman), Bubbe points out that regardless of fate or circumstances, a "mensch" can make the right choices.

Writer Gray presents the character of the children's grandmother in a rather mysterious but engaging way. We are not told right away whether she is Pearl's mother or the mom of Pearl's husband, Marty. The strength of this Jewish family seems to be the commitment of the older generation to the welfare of both the spouses in the next generation.

The film also welcomes Grandma's interference. Yet as soon as it identifies the family lines it makes a point of

Julie Kavner as the voice on the intercom does a good job of conveying the "excitement" of days at which a major "activity" is the showing of slides of Reuven-somebody's bar mitzvah in the social hall. It is possible for close-knit families and communities to be both suffocating and salvational. Yet Gray sets us up to feel the latter arid then retrenches the perspective so the sense of confinement and ennui prevails.

In this film the Woodstock scene is presented as an orgy of selfishness and thoughtless abandon, reminiscent in images of the Biblical description of the dancing and carrying on after the building of the

ters about how to regard the outings of both mother and daughter — and Orthodox friend. Did Woodstock and/or Pearl's affair provide a liberating experience akin to the historic moonwalk? Was it a redemption for the marriage, or at the very least a good second chance for it? Pearl says only that "Sometimes it's easier to be different with a different person." Is that the real "moral" here, and not Bubbe's remark about the choices that a "mensch" can make?

It should be pointed out that Gray and Goldwyn do not assume that the Gentile is more desirable, handsome, likable than the Jewish husband. Liev Schreiber as Marty was clearly chosen to be an imposing and sympathetic Jewish man. But he is the character who is sacrificed and compromised. He reacts to the news of his wife's infidelity with an understandable but undignified move. He is expected to hand over some cherished values and assump-

tions (symbolized by his favorite "square" songs) in order to hold on to his wife and her favorite "hip" tunes which only so many frames before were symbolic of "freedom" found in all the debasing places.

In the end, we are expected to accept that our Madame Bovary of the Catskills has been bopped by the train of "The Sixties" which could only send her reeling into drugs and free love (especially after missing a good part of her adolescence due to pregnancy) and which could not but ram her husband (and then daughter, too), at least enough to force them onto the same track in musical tastes and in acceptance of "experimentation." (Why, Pearl's Gentile lover even turns out to be useful at administering first aid to the younger son.)

Maybe that conclusion would have been more plausible had writer and director not set off blinking alarms at a few train crossings.

*Gray does not poke fun at this scenario, as most film writers would. It is used for some comic relief, but the issues are presented as serious ones. Still, in the end the film is more torn than its characters about how to regard the outings of both mother and daughter — and Orthodox friend. Did Woodstock and/or Pearl's affair provide a liberating experience akin to the historic moonwalk? Was it a redemption for the marriage, or at the very least a good second chance for it? Pearl says only that "Sometimes it's easier to be different with a different person." Is that the real "moral" here, and not Bubbe's remark about the choices that a "mensch" can make?*

emphasizing that Bubbe's side of the family was severely broken and that the younger couple "had" to marry quite young, though Marty has, out of love for Pearl, been happy to do the "responsible" thing. Alison will have to deal with these things unexpectedly, and in a truly moving scene.

A *Walk on the Moon* is no mere soap opera study in Jewish summer nostalgia. It has genuinely touching moments that are more than pushing buttons. And it has every right to shudder at the insular world of Catskill resorts.

golden calf. Here, Woodstock very definitely represents the loss of respect and trust between the generations. There is even a feeble attempt to contrast its looseness with the restraints of a young Orthodox friend of Alison's who wants to experience Woodstock but has qualms about being there because "It's on Shabbos."

Gray does not poke fun at this scenario, as most film writers would. It is used for some comic relief, but the issues are presented as serious ones. Still, in the end the film is more torn than its charac-

## Pulpit changes

Rabbi Samuel Cohon has assumed the pulpit of Temple Emanu-El, Tucson, Ariz... Temple Sinai, Cranston, R.I., has welcomed Rabbi David Lipman to its pulpit... Rabbi Lisa Greene is the new associate rabbi of North Shore Congregation Israel, Glencoe, Ill... The Jewish Congregation of Kinnelon, N.J. has welcomed Rabbi Linda Joseph to its pulpit... Rabbi Henry Weiner has begun his duties as spiritual leader of Congregation Adas Emuno, Loeoni, N.J.

## Quotation of the week

By RABBI SHLOMO CRANDALL

I had a fascinating conversation with a member of the congregation this past week. He approximates that in the state of Indiana, there are 2,500 Jewish families and that each spends \$300 on kosher for Passover products. In the final analysis my savvy business congregant concluded that this has the potential for a great business. I'm not a businessman, but I question his assumption for two reasons. First, are there really that many Jews who buy \$300 worth of kosher for Passover products? Even if there are such 2,500 Jewish families, would they support such an establishment? My business friend was not successful in convincing me, however, the discussion raised fascinating questions.

Clearly, the list of 2,500 includes Jews of very varying levels of observance. I was told that some of these Jews that would eat shellfish and port 364 days a year, but eat "strictly kosher" matzoth and bitter herbs on Pesach. I wonder what kind of Jew eats shellfish and port and then eats matzoth? From where does a devotion to one Jewish tradition come with complete disregard for another? It just doesn't add up!

After further reflection, it simply did not add up. However, (and it is a big however) this must be seen as another opportunity to reach more Jews, who aside from matzoth, are estranged

*Continued on next page*



# Milk, Honey & Vinegar

## Still a Zionist

By JUDY CARR

Into my mailbox today came some family photos. Pictures of the new baby, the delighted grandfather, the guests at the naming ceremony. People I had not seen for many years, some of them entirely unknown to me.

Well, Judy Carr is a Zionist. She left England, left her family, as a young girl, to repopulate Israel. If not for idealists like me, Israel would not have such a big population. It was necessary that one more be added to the population of Israel.

This is not such nonsense. Israel, or Palestine, was a barren desert, populated by some Arabs, ruled over by the Turks and later the British. The State of Israel came into being and Jews came from all over the world to make the desert into a nation.

This ideology does not help me much, as I reflect that I am far from my family, that children and grandchildren have been born that I only saw on fleeting visits. I missed watching them grow, hearing of their successes, going to the bar or bat-mitzvah. I was the old aunt in Israel.

Some of my family even lost track of me and thought I was living in Australia!

Some immigrants from western countries, let's tell the truth, did not come out of idealism. They came to Israel because they could not succeed or find a job in their home countries. They came because they could not get along with their families and communities.

In Israel, they believed, it would magically come right. Things would change for them. It was the fault of the environment that they were

like this. In a new environment they would be diplomats and ministers.

The immigrant authorities groaned. Another of them! Another for the psychiatrist and the support group. Another son of wealthy parents arriving without a cent and requiring welfare.

Yet they mostly did straighten out. Israel has the magical quality of taking the misfits of the world and blending them into one "Fit." Out of this welter of crazy people, Holocaust victims, Jews fleeing from persecution, Israel welded a nation.

This does not change my regrets and nostalgia when I look at the family photos. That cousin who visited me once in Israel when I first came. He has scarcely changed except for a few gray hairs.

That darling boy baby with the face of a professor, so truly belonging to our academic family. Why am I not there to watch his development, cuddle him, have fun with him?

When a western Jew comes to Israel he gives up much. He gives up the opportunity of big earnings, leading the good life. He has to learn a new difficult language that he may never fully master. Sometimes he loses his profession. He can marry a girl from a different culture and customs.

American Jews who come to Israel are not given credit for making these sacrifices.

Israelis think that you must be crazy to leave a country like America for poor Israel.

So let us be called crazy.

Whatever our regrets, we know in our hearts we did the right thing.

## You're welcome for \$100,000

CINCINNATI — How many attended the Moss Society dinner that heard Thomas Friedman of the New York Times speak at the home of Roberta and Mel Fisher was not known since the membership in the society is limited to those who contribute

\$100,000 or more to the Jewish Federation Endowment Fund. The society is named for Abraham Moss who, in 1887, established the first endowment to benefit "poor persons of the Jewish faith in Cincinnati."

By RABBI SAMUEL SILVER

The speech of Italians

Is a linguistic howl.

Seems every word in Italian

Must end with a vowel.

I perpetrated that bit of doggerel during the course of a three-week tour of parts of Europe from which my wife and I recently returned.

We traversed much of the Mediterranean Sea and, by rail, we did five days in Switzerland.

Our ship was a skyscraper, the world's largest cruiser, the Grand Princess. It is 16 stories high, more spacious than Grand Central Station, taller than the Statue of Liberty and wider than the Panama Canal.

It floats so smoothly it doesn't seem to be moving. It is an incredible carrier, with four swimming pools, six lounges with non-stop live entertainment, shops of all kinds, from beauty parlors to clothing stores. Food is available 24 hours a day, and it's mouth-watering. At mealtime you have a choice of the buffet or a dining room. During the day there are continuous activities: bingo, table tennis, walkathons, trivia games, etc.

The ship stops every day allowing for guided tours of the cities. Each evening there is Broadway-style live entertainment, with breathtaking beautiful choreography and costuming. There are magicians, singers, dancers, raconteurs, hypnotists, etc. We saw Chinese acrobats who made pretzels of their bodies.

One evening Red Buttons was one of the entertainers. He is 78, very spry. He had the audience chortling with his jokes and then he grew sentimental and reminisced about other entertainers he knew. I spent a few minutes with him, chatting in Yiddish. He told me his given name is Aaron.

On the ship there were 2,700 passengers, from all parts of the world. There were some in wheelchairs and there was a sprinkling of toddlers. The staff numbers 1,100.

Both on the ship and on tours we saw many Japanese tourists. They were enjoying themselves even though newspapers reported that the country was suffering a trillion dollar downfall.

It reminded me of the story about a man who walloped an Oriental and later explained, "That's for Pearl harbor." Said the victim, "I'm not Japanese, I'm Chinese." Said the assailant: "Chinese — Japanese —

they're all the same." The victim asked the assailant his name, and was told Weisberg. Whereupon he walloped him and later explained, "That's for the Titanic." "But," complained the other, "that was an iceberg." The Chinese man replied, "Iceberg — Weisberg — it's all the same."

We started the cruise from Istanbul, to which we flew from Miami. The former Constantinople has a population of ten million, making it a rival for Mexico City as the world's largest urban center. On the tour we saw the many mosques and, of course, the women with covered heads. Each mosque has a minaret, from which the chazan calls the faithful to prayer five times a day. Of course they call their chazan a muezzin. Turkey's government is now secular, but the Muslims still predominate.

We observed that nearly every Turkish male has a Groucho Marx-like moustache (which Groucho never had). It seems to be SOP (standard ornamentation of the male Panim). The tour took us through enormous bazaars, with souvenir shops and jewelry stores cheek by jowl. And the tourists were buying. We were delighted to learn that Turkey and Israel are very close despite Arab protesters.

The next stop was Ephesus, the Turkish city made famous by St. Paul, who addressed one of his epistles to that community. The tour guide didn't mention that in that epistle St. Paul called upon wives to submit to their husbands (and for slaves to submit to their masters.) The advice to wives has recently

been adopted by America's largest religious denomination, the Southern Baptists.

After Ephesus came Athens. There, of course, mosques gave way to Greek Orthodox churches. We did the Acropolis and its architectural surroundings. And I was reminded of the New Yorker magazine cartoon in which a woman gushes to a friend. "Don't miss the Acropolis. From it you get such a wonderful view of the Hilton." Surprisingly, the tour guide failed to take us past a striking sight of Athens: a statue of Harry Truman, to whom the Greeks were grateful for the doctrine which bore his name. My wife and I knew about the statue because we had "done" Athens some years ago.

Next, Venice. Yes, we did the mandatory gondola ride through its watery wayfares. And I noticed something. There are no female gondoliers. It was in Venice that we experienced one of the few Jewish points of interest in our visit: the ghetto. The guide explained that the Jews were sequestered in part of the city where a foundry was located. That's the meaning of the word ghetto.

We were led into the dingy enclaves which served as their synagogues; the walls were emblazoned with Hebrew words and symbols. The guide didn't point out that in Venice the Jews were held responsible for the Black Plague which killed thousands of people back in the 1500s. The Venetians discovered that the Jews were not smitten; hence they surmised that the Jews had poisoned the wells. The

*Continued on page 10*

## Quotation

*Continued from prev. page*

from Judaism.

Great idea, Rabbi! But how are you going to do that?

The answer is simple. I need your help. I honestly have never met a Jew who has told me that he eats matzoth and shellfish. Call me naive if you like, but my job protects me from such comments. If you know a Jew who fits this category, you have a responsibility to help him/her. I am not referring to selling him/her \$300 worth of Passover products next Pesach. Your responsibility is to show him that Judaism is vibrant and well the other 364 days of the year.

Is it going to be easy? Certainly not. But knowledge creates responsibilities. So my challenge to you is not to make the extra buck next Passover by selling your friend matzah, but rather selling him Yiddishkeit today. Rest assured that we are dealing with a product that has survived the test of time and has all the warranties and guarantees available. The price cannot be beat.

Best of luck to you in all your business and spiritual opportunities.

— Rabbi Crandall serves B'nai Torah Congregation, Indianapolis

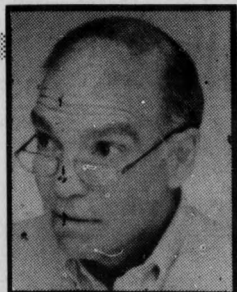




## Oslo and Kosovo

By JIM SHIPLEY

Under pressure — if because of crisis, or publicity, or international pressure, politicians will write and even sign an agreement, but it doesn't



mean that they have the slightest intention of living up to it. The first rule of negotiation in business is that you come to the table having agreed that whatever you sign as the result of that negotiation, you will live up to. That's business. But business people are held accountable. Apparently in the wide world today, politicians are not.

It is a stretch to call Yasser Arafat a politician. If Slobodan Milosevic qualifies as a war criminal, so does Arafat. He has masterminded suicide bombings; machine gun attacks in schools, assassinations of innocent civilians (including Americans) and airport bombings. Milosevic was accepted as a partner in the Dayton "peace talks" after Bosnia. Do not count him out on Kosovo. Arafat made it to the White House lawn, can Sloba be far behind?

Arafat signed on at Oslo. To him, as to most Arab leaders, a signature on a piece of paper, specifically with your sworn enemy, is meaningless. Don't take my word for it, listen to the bearded one himself.

April 6, 1999 in Moscow: "The right for a Palestinian State is based on (UN) Resolution 181, not on the Oslo Agreements." Resolution 181 was the Partition Resolution of 1947, accepted by the Jews, rejected by the Arabs. They declared a war and lost — so much for 181. But not in Arafat's mind. That would internationalize Jerusalem (although Arafat claims it for his capital), push Israel out of the Negev and into a 9-mile wide strip along the Mediterranean. Sure.

But wait, there is more. May 4, 1999: "Any peace accord is not a commitment but a strategic option. I say to our

valiant martyrs, that the oath and the pledge remain unchanged until one of our young girls or boys hoists the Palestinian flag over the walls of Jerusalem."

Arafat has vowed to drive the Jews out of Israel. He has not succeeded as of yet because the Israelis are determined to determine their own destiny. Bill Clinton can play with words and cozy up to Arafat; his loyal wife can endorse a Palestinian state, but at the end of the day, the Israelis will decide their borders and their security. They are much too smart to trust America in general and this president in particular.

Milosevic has vowed to drive the Albanians out of Kosovo. He is almost there. NATO in their impotent bombing of the Serb people has had no effect on the Milosevic timetable. Close to a million people have been driven from their homes or slaughtered in their own villages. Milosevic knows that politicians in this country will not conduct a war wherein Americans can be killed in combat. He knows that while bombs may rain down from 15,000 feet, the vaunted Apache helicopters designed to battle at 300 feet will remain on the ground.

Milosevic stated his goal and is carrying it out. Arafat has stated his goal and is waiting to carry it out. Milosevic had a couple of things going for him. First, war in the Balkans has been an almost constant state of affairs for 700 years or more. Second, he knew that even though his guns can be heard on the southern borders of Western Europe; the Germans, the French and the rest aren't going to send in ground troops. And above all, he knows that

unless the polls demand it, Bill Clinton isn't going to do a damn thing more.

Bomb? Oh yes. And then pay to fix up the damage when the fighting stops. And that will be very soon. Because the man has almost accomplished his goal. He will couch it in terms of "defeating the KLA," but the truth is, he will have defeated world opinion, roused almost a million people from their homes and remained the heroic leader of the Serb people.

Arafat is a step ahead. He wants statehood. He has the endorsement of the European Community (always a great friend of the Jews); the Clinton White House (although it is couched in typical Clintonesque language "depends on what you mean by endorse"); he even claims to have the endorsement of Kofi Annan that great hero who "leads" the U.N.

Here are two war criminals. One has been branded as such, the other has legitimized himself. Neither will be brought to any kind of trial. The buck in Kosovo will stop somewhere down the line at about, I would guess, colonel high; not above. The criminals of the PLO serve in its police force.

The recent election in Israel doesn't change much so far as the determination of the people to remain strong and for Israel to have defensible borders. The politics as usual was more about internal affairs than anything else. Now Israel and her real friends must stand strong. Very strong. Kosovo is a great lesson. Let us hope the Jews of the world learn it well. Israel needs the support of every Jew in the world. Watch CNN from Albania and learn.

### Committee takes on Czech Jewry

NEW YORK — The American Jewish Committee has made its fifth international agreement with a Jewish community overseas as the Federation of Jewish Communities in the Czech Republic has concluded such an arrange-

ment with it. The arrangement seeks to strengthen Jewish communal life and deepen bilateral relations between the Czech Republic and the U.S., while enhancing Israel's security, peace and diplomatic normalization.

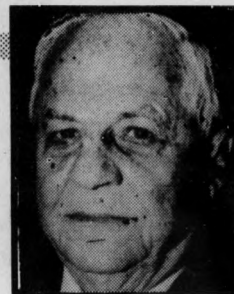
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# Fleishman's Flight

## Stop the name-calling

By ALFRED FLEISHMAN

Debate in the Israeli parliament is gradually becoming more and more a name-calling event, in what should be its normal discussion.



Perhaps they do not recognize the name they are giving the entire state by the words which are used in its deliberating.

We have called attention to what is already seen around the world through CNN and possibly through other means. But it is nothing less than a dirty image and someone should call a halt to it... or we should elect more responsible men and women to rule the nation before it gets too late or we lose too much. It had already gone on long enough!

"Politics is becoming a 'blood sport,'" according to the Feb. 12 issue of the *Jerusalem Post's* Herb Keinon.

Names such as "parasites" and "primitives," those of

Conservative and Reform are referred to as "members of another religion," by the debaters. Not only is this name-calling wrong, but it gives an entire nation... and if I say so myself, the entire Jewish people, a very bad and undeserved name. This is a grave responsibility and should be taken very seriously.

When the Sephardic chief rabbi Bakshi-Doron said of the Conservative and Reform movements "the assimilation of the (engendered by) Reform is worse than the Holocaust" not only has he gone too far, but the question is raised as whether or not he can be called a "chief rabbi" any longer.

Certainly not compared with those whom I recall of the past or historic chief rabbis of whom I and other Jews have been so proud.

"The quality of public discourse in Israel, always low, sinks even lower at election time."

This means it is already so low, it is nothing short of a public disgrace. Whose reputation do they think they are fooling with? It must stop!

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

## About Books

By JACK FISCHER

Erich von Stroheim (1885-1957) was one of the true giants in American film. Those of us who saw *Sunset Boulevard* will not forget his memo-



rable performance as Norma Desmond's butler. Wherever Stroheim lived, however, he was an outsider: a Jew in Vienna, an Austrian in southern California, an American in France. In the fall of 1999, the University of Kentucky Press will publish *Stroheim* by Arthur Lenning. (Nov., 1999, \$27.50).

It would appear that in the next century we will see a

large number of books that deal with the Holocaust and the Sephardim. *The Juderia: A Holocaust Survivor's Tribute to the Jewish Community of Rhodes* by Laura Varon is the author's narrative about her experiences during the Shoah.

Varon is a native of Rhodes who survived the horrors of the concentration camps, and devoted her life to detail the history and memory of the Jews of la Juderia, the Jewish quarter of Rhodes. Greenwood (this month, \$35).

Greenwood will also publish an important addition to its series, *The New Americans*. Forthcoming at the end of the year is *The Soviet Americans* by Annelise Orleck. (\$39.95). Finally, Greenwood will publish *A Portrait of the American Jewish Community*, edited by Norman Linzer, David J. Schnall, and Jerome A. Chanes, foreword by Jack

Continued on page 14



# Finding the lost tribes

By DAVID  
MARGOLIS

**T**he year 2000 is almost upon us. In addition to fears of an apocalyptic computer breakdown, those three zeroes bring with them messianic expectations for believing Christians. Many Jews, too, await the Messiah. After all, we have already seen, in our own time, the fulfillment of ancient prophecies about the "End of Days" — such extraordinary events as the reestablishment of Jewish sovereignty in the Land of Israel and the "ingathering of the exiles."

Another messianic sign for both Christians and Jews is the return of the "Lost Tribes of Israel." And — what do you know? — some of them seem to be getting found.

Nearly 3,000 years ago, the "Lost Tribes" — Reuven, Shimon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Ephraim and Menashe — rejected the rule of King Solomon's son, Rehoboam, and broke away to form a separate kingdom called Israel. That kingdom was destroyed in 721 BCE by the Assyrians, who sent much of the population into exile. So completely lost were the 10 tribes that for many centuries they existed only in legend, inhabitants of a land "beyond the River Sambatyon," whom only the Messiah could bring back.



Although, over the centuries, people as disparate as the American Indians, the Japanese and even the peoples of Western Europe have been identified with the Lost Tribes, scholars dismiss such claims as fanciful. Classical rabbinic sources, however, fully predicted an accounting of the Lost Tribes at the end of history, saying they would fall into three categories: those who will be found still living as Jews; those living as gentiles with "signs" of Jewish origins; and those who have disappeared forever (Jeremiah 31 and Ezekiel 11; Babylonian Talmud, tractate Yevamot 16; the writings of the Maharal of Prague and the Vilna Gaon).

The Jews of Ethiopia and the "Bene Israel" of India fall into the first category. Both groups have been certified by Israel's rabbinical authorities as descendants of the Lost Tribes, in part because they have continued to live as Jews.

The Ethiopian Jews, separated from the main body of Judasim for more than 2,000 years, lack knowledge of the Talmud and such post-biblical holidays as Hanukkah. Despite their own tradition of descent from King Solomon and the Queen of Sheba, they have been identified by Israel's chief rabbinate as a remnant of the tribe of Dan.

The "Bene Israel" (Children of Israel) of India believe that their ancestors fled persecutions by the Syrian-Greek King Antiochus Euphianes about 165 BCE, not long after the first Hanukkah. Although they adopted the language and dress of the surrounding Hindu population, they kept the Jewish dietary laws, the sabbath, circumcision and knowledge of some basic prayers. They too have been acknowledged as "seed of the House of Israel" by the Israeli rabbinate.

Almost all of the members of both groups now live in Israel. Meanwhile, other claimants have come knocking on the Jewish door.

About 18 to 20 million Third World peoples in Afghanistan, China, and central and southern Africa — none of them Jewish by current definition — offer tantalizing intimations of being descended from the Israelite tribes. They provide such "signs" as ancient communal traditions of a Jewish past or traditional observance of quasi-Jewish religious practices unknown to their neighbors.

In the mountainous area on the India-Burma border, in the northern Indian states of Mizoram and Manipur, live the million members of the Shinlung Tribe, named for the town in central China from which they migrated long ago. All but a few thousand of the Shinlung are Christians, converted by aggressive Christian missionaries in the 19th century. But according to their own traditions, they are not Indians, Burmese, or Chinese but "B'nai Menashe," a remnant of the ancient Israelite tribe of Menashe.

They can produce no real proof, yet, in their traditional songs, they sing of "crossing over the Red Sea, running dry before us." They wear a fringed garment somewhat similar to the Jewish prayer shawl, ritually slaughter their animals, and do not eat milk and meat together, a practice they did not even understand until they first made contact with observant Jews in the 1970s.

Moreover, the name Menashe appears in many of the tribe's traditional songs and stories. According to Sara Olanoff, a Shinlung who now lives in Beit El on Israel's West Bank with her American-born husband, in times of crisis her people go out under the sky and ritually chant, "We are the tribe of Menashe — we are secure."

Only about 4,000 Shinlung continue to practice what they believe is the Jewish religion. (Among their community's early contacts with other Jews were the ORT schools in Bombay, to which many continue to send their sons and daughters.) Over the last 20 years, with the help of a small Israeli organization called Amishav ("My people returns") about 300 Shinlung have settled in Israel and undergone formal conversion to Judaism. A trickle continues to arrive each year, as the immigrants bring their parents and siblings to join them. Many more would come if Israel's immigration laws allowed.

Are any of these peoples really descended from the tribes of ancient Israel? Rabbi Eliahu Avichail, the founder and director of Amishav, has spent nearly 40 years searching for and maintaining

contact with the "Lost Tribes." He feels certain that, at least with the Shinlung and the Pathans he is on the right track. "When I look at the signs, I am convinced that they are part of our past."

Most scholars are considerably more doubtful. According to Shalva Weil, professor of anthropology at Hebrew University, who has studied the "Lost Tribes" phenomenon, the Shinlung were a pagan tribe as recently as 100 years ago, whose members learned about Judaism from Christian missionaries.

In Weil's view, with the exception of the Ethiopian Jews and the Bene Israel, virtually all claims of descent from the Lost Tribes are as valid, or as invalid, as the claim that the Danes derive from the tribe of Dan or that, as the Anglo-Israelite Society argues, the British (from the Hebrew "Brit-Ish," Covenant Man) are descended from ancient Israel — interesting notions without any scientific basis.

Recent studies using chromosomal analysis suggest some relationship between far-flung Jews and Jewish wannabes.

Research published two years ago in the American Journal of Human Genetics indicates the possibility of Semitic origin in the Y chromosome of about half the Lemba tribesmen tested. More recently, Prof. Tudor Parfitt, a scholar at the University of London who has spent many years researching the Lost Tribes, collaborated with genetic researcher Neil Bradman to test Pathans, Lembas, Bene Israel and other groups. So far, they have confirmed a genetic link connecting Lembas, Yemenite Jews and the Bene Israel.

But while such research can shed light on tribal migration patterns and possible connections between groups, it cannot alone verify Jewish origin.

Of the various groups claiming status as "Lost Tribes," only the Shinlung of India have succeeded in pursuing their claim enough to become converts and immigrants to Israel in any significant number. Most of them live in Jewish towns in Judea and Samaria, where they have been welcomed.

While their absorption into Israeli life has been successful, the process of bringing more of them to Israel has been agonizingly slow. For this, many of the Shinlung blame the Israeli government.

"The government makes a problem all the time," says Yoel Ilan, who lives in a settlement in the Gaza Strip. Says Sara Olanoff, who waited two years just to get a tourist visa, "The Israeli government is very reluctant. They're our biggest problem."

Rabbi Avichail says the government follows the lead of the chief rabbinate in these matters. The chief rabbis, he adds, "generally accept" the newcomers as sincere converts, "but grudgingly." A spokesman for the chief rabbinate simply referred questions about the Lost Tribes back to the Interior Ministry.

Rafi Cohen, director of the Israeli Interior Ministry's population registry, says there's another reason the government doesn't throw open the gates of immigration. "Our experience is that you start off talking about a small number of people and before you know it, you have an endless line. We are certainly afraid of a flood."

Such a flood would pose grave financial problems. Rabbi Avichail says the Shinlung arrive in Israel with no money, no Hebrew and little familiarity with the norms of Western society. It costs at least \$3,000 for each one to be converted and settled, and Avichail's organization, Amishav, is already dependent on private donations. If thousands of Shinlung came suddenly, he asks, "Where would we put them? What would we do with them? We have to bring people slowly."

The 3,000 Shinlung in Israel want, of course, to bring more of their people to Israel. "We have to organize ourselves and approach the government," says Gamliel Gangte, a retiree living in Kiryat Arba who has been in Israel for three years. He believes that about 3,000 Shinlung want to come to Israel.

"We already have a list of 200 such persons, but the Interior Ministry is not giving the matter full attention." — Reprinted from *The Reporter of Women's American ORT*.



# Digest of the Yiddish Press

## Bias persists in Boca

By RABBI SAMUEL SILVER

Some time ago the League to Remember the Holocaust of Boca Raton gave a citation to Donald Ross, president of that city's Lynn University, hailing



him as a bridge-builder among people of different religions. That evoked protest from some Jews when it was disclosed that Ross belongs to the Royal Palm Yacht and Country Club. The club does not grant membership to Jews or Negroes and women (except widows of former members).

Now the Anti-Defamation League, the American Jewish Congress, the American Jewish Committee and several rabbis are planning to litigate against the club which receives certain water concessions from the State of Florida. In the *Forward* Gershon Chachanovitch writes that another yacht club of the area, Sailfish, put a stop to discrimination when the state said it would terminate water concessions unless the club ceased to discriminate.

The president of the League which gave Ross the citation was asked whether it would rescind the salute. She said no because, in her opinion, Mr. Ross doesn't have any prejudice in his system and his school has provided courses and seminars dealing with the Holocaust and the need to create interfaith harmony.

The governor of Florida, Jeb Bush, is quoted as condemning clubs which are anti-Semitic and racist and he said he would do everything to put an end to bigotry. The *Forward* reporter points out that in Delray Beach, near Boca Raton, a candidate for mayor, Bill Smith, was defeated in his re-election bid partly because it was revealed that he belonged to a club which discriminates. The current mayor of Delray Beach is Jay Alperin, a Jewish dentist.

### Inside oneself

For more than fifty years

Aaron Glanz-Leyeles (1869-1966) enriched the American Jewish literary world with his poetry and his pedagogy in Yiddish schools in New York, Rochester, Winnipeg, Toronto, Chicago and other cities. A native of Poland, he studied at the University of London and later at Columbia University. He was part of a group of poets who emphasized introspection.

The group stressed the idea of "in Zich", "Inside of One-self," and he shared his reflections with the world in his hundreds of poems, some of which became popular songs when set to music. He wrote for the newspaper, "Der Tog" ("Day") and was a popular lecturer. One of his poems, "To America" expressed his affection for this country and his admiration for Walt Whitman whose extolling of Uncle Sam he emulated.

In "To America" he sang about the skyscrapers of Gotham, the American prairies, and pioneering spirit of this land. In his poems he sometimes adhered to rhyming, but he also, a la Whitman, broke into free verse. He is saluted in the *Forward* by Joseph and Anna Mltoek in response to a request of a reader, Esher Goldman, of Westchester County, New York.

### Not hanky-panky

In the *Forward* Sarah-Rachel Shecter gives us the Yiddish word for baseball, Hilke-Pilke.

### Novelists for Yiddish

A call for support of Yiddish was sounded in a symposium last April at City College, New York City. Sponsored by the *Forward*, the participants included the writer Cynthia Ozick, the playwright Tony Kushner ("Angels in America"), Benjamin Harshav, a Yale University professor and Sam Norich, the *Forward's* publisher. Kushner said he was becoming more and more interested in Yiddish and was studying it. Ozick urged others to do likewise. Harshav said that more and more colleges are offering courses in Yiddish. In spirited discussions, members of the

Continued on page 14

## Uphill

Continued from page 6  
result was butchery.

The Christians didn't realize the Jews' high hygienic standards in their homes made them unsusceptible to the epidemic. While thinking about that, I was reading in the *International Herald Tribune* (a paper jointly owned by two rivals, the *New York Times* and the *Washington Post*), that massacres are occurring almost daily now, in such places as Sierra Leone, Albania, Algiers, Angola and Central American nations.

In Venice we also took in the enormous St. Mark's Cathedral, with its gigantic square atrium with pigeons by the thousands. Most impressive.

Next came Florence, plus Pisa. There he stood: David sans underwear. Actually, the real Michelangelo's creation is hidden away somewhere to preserve it. The one in the square is a replica. It is smaller than the nearby statue of Neptune, the Roman sea god. Yes, we saw the leaning tower. Tourists take photos of one another, standing in front of the edifice, standing on a slant in front of the edifice.

Pompeii was our next stop. We walked through the area enveloped by lava from Vesuvius. Once overwhelmed, the city was excavated years after the catastrophe, and as you hike you keep looking upwards at the mountain and, with a chill, try to envisage the deluge.

The opulence of Monte Carlo was next on our itinerary. We walked past the casinos, ogled the enormous yachts in the harbor and were told by the guide of all the prominent people who lived or visited the principality called Monaco.

Our cruise ended in Barcelona. Once again we saw cathedrals, palaces and statuary. Indeed, one of the major differences between the cities of the United States and Europe is the multitude of statues. Yes, some American cities have some statues, but they are not as numerous as those in Europe. Figures by the dozens adorn the churches and market places and community buildings.

From Barcelona we went by train to Switzerland. Beginning in Montpelier, each day for five days we did another city, spending the night in lovely hotels. The mountains are awesome. I have a word to describe Switzerland: Alptitude. That's my own

coinage. And there's something baffling about Switzerland. It's a small country, but it has four languages in contrast to the United States which is gigantic and has only one.

We started in the French area and headed for Geneva. Each day we toured another city, spent the night at a hotel and then off we went to the next spot. Geneva was a feast for the eyes: beautiful avenues, large edifices, housing agencies of the League of Nations and the United Nations. As we were taking in the sights by foot and by bus, I remembered that many Jews pronounce the name of the city as *gnayvoh*, Hebrew for thievery, considering what a raw deal we have gotten from the League and the UN.

After Geneva, we did the chateau of Chillon, made famous by the Lord Byron poem about a prisoner there. We viewed the prison, which at one time held dozens of people who slept on stone. We also saw the stocks in which unruly prisoners were confined. Ugh!

Next stop, Zermatt, a lovely city. We entrained there and ascended up, up and up until we got a view of the Matterhorn, with its yarmulke of snow. Spectacular!

The train, known as the Glacial Express, next took us to St. Moritz, and we were now in the German sector. A beautiful city, with lovely buildings.

From there we went to Zurich, an enormous city. There we experienced another Jewish moment. In a huge Catholic church, windows by Marc Chagall contrast, with their brightness, the somber hue of the cloister. The windows, which Chagall did in his 80s, depict personages from the Jewish Bible and, at the top, Jesus hanging from the cross. The guide didn't tell us that Chagall, nee Segal, demurred about accepting a commission from the church

until he got the okay from rabbis he consulted.

The city of Zurich, immense and lovely, is dotted with sculptured cows. They're in all colors and the guide indicated they symbolize the dairy products of Switzerland.

Of course, the Swiss guides didn't mention the two heartaches we Jews associate with that country. First, their wretched record of rebuffing Jews who fled the Holocaust. Second, the gobbling up of Jewish monies by the banks, who, now reluctantly, are regurgitating some of it.

In all the tours we walked and walked, often up hill. I kept thinking of the tourist who was asked, after trudging hours, what he enjoyed most on his trip. He answered, "sitting down."

The hotels where we stayed are all elegant. One of the features of European hotels is the small size of their elevators, some of them accommodating no more than four people.

Another feature of the hotels and restaurants of the Europe we saw is that they don't serve water. The streets, also, contain no water fountains. In one hotel when we asked for water, we were sold bottled water. And in still another hotel, I asked for butter and got it, and also a \$2 charge for it.

Tourism is thriving. Wherever we went American tourists thronged the areas, with cameras and VCRs whirring away. In our treks we saw many signs. The most frequent was the one that said BAR. Other signs everywhere were Stop, Buffet, Kodak, Self-Service, Souvenirs and W.C. At several WCs you must pay per use.

From Zurich we flew to Atlanta, and Atlanta is a story in itself. Its airport is the scene of thousands of people. As a matter of fact, it is the subject of a story I like to tell. A man

Continued on page 13

## Misconceptions

### Blessings for new lives

By RABBI REUVEN BULKA

**Misconception:** There is no blessing recited at the birth of a child.

There is a special blessing for the birth of a child. For the

birth of a female child, the blessing is *sheheheyanu*. For the birth of a male child, it is *hatov v'hamaytiv*.



# Israel: As I See It

## Celebrating 32 years of unity

By SAMSON KRUPNICK

Jerusalem Day was a very special celebration occasion this year. It marked 32 years since the city's unification in the Six Day War of June 1967.



More than a million people came to Israel's capital to join in the ceremonies and in the many festivities. Because Jerusalem Day this year was on a Friday, most of the official celebrations began at noon on Thursday and carried through to Friday afternoon.

A memorial service for the fallen soldiers of the Six Day War was held early Thursday afternoon at the Mount Herzl military cemetery. The principal national ceremony was held at Ammunition Hill, where a desperate battle was held with heavy casualties, particularly of the Jordanian defenders.

Participating in the service were the bereaved families, President Ezer Weizman, Prime Minister Binyamin Netanyahu, Jerusalem Mayor Ehud Olmert, Chief of Staff Lt. Gen. Shaul Mofaz, Chief Rabbi Israel Meir Lau and Eliyahu Bakshi Doron as well as many other dignitaries. A festive evening service and ceremony was held at the Kotel.

A most impressive ceremony was the function at the plaza of the Great Synagogue in Jerusalem. Both chief rabbis, Mayor Olmert and thousands packed in the square and in the surrounding areas participated in the unveiling ceremony of a magnificent gold faced Menorah by the noted artist Moshe Prag. Prag had devoted ten years of his time and unique talent to produce this outstanding Menorah 5 meters tall and 3 meters wide (5.5 by 3.3 yards). It has an estimated value of over \$14 million. It is now on display in the adjoining Hechal Shlomo huge reception hall.

Festive holiday services were conducted in the Great Synagogue with Cantor

Hershtig and choir, parallel to the special services as chanted on Yom haAtzmout (Independence Day). To Jerusalemites in particular this day had very special significance.

Similar services were held in synagogues throughout the country. Many schools brought students to Jerusalem and to the Kotel. More than 50,000 Bnai Akivah youth participated in a gathering at Sacher Park with the participation of the mayor, Education Minister Yitzhak Levy and Transport Minister Shaul Yahalom. After the concert they proceeded to march to the Kotel. Another youth

will continue to be an annual function on Jerusalem Day.

A truly significant and meaningful function was held at the Beit Orot Yeshiva on the Mount of Olives, a Hesder Yeshiva (army service together with Torah studies). The numerical symbol of the Hebrew "lev" (heart) is 32, the celebration year. Some 400 participated in the celebration beginning with the special Holiday service and a message of the Rosh Yeshiva. A gala dinner followed accompanied by an oration by Rabbi Sholom Gold singing the praises of Beit Orot as the "chalutzim" of the Mount of

*The Municipality of Jerusalem conducted walking tours through the day, some in English, and others in Hebrew and Russian. The magnificent museum at the King David Tower with vivid portrayals of Jerusalem's 3,000 years of history was a prime attraction to many visitors. The Israel Museum was host to many visitors with special exhibits for adults and activities in its Youth Wing for the children. The Jerusalem Foundation established by former Mayor Teddy Kollek presented awards to deserving friends of Jerusalem for the first time. It will continue to be an annual function on Jerusalem Day.*

gathering was at the Sultan's Pool followed by a march to the Kotel.

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Olives and of a united Jerusalem "now and forever." Founder and Knesset Member Rabbi Benny Elon recalled the battles in recapturing this sector, now a flourishing yeshiva and a residential area.

A timely message was delivered by Karra Christensen, former head of the parliament of Norway who resigned from the Nobel Prize Committee in protest of an award to Arafat. He is now international president of the Root and Branch Embassy 3000 organization. We serve as Israel Chairman. (moving the U.S. Embassy to Jerusalem).

We were thrilled to receive the coveted "Yerushalyim Halev" award "for many

years of devoted service to Torah and a united Jerusalem." We emphasized the great miracle of the State of

Israel and even more so the miracle of a united Jerusalem. A concert followed with re-

*Continued on page 14*

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**Educational Director** for the Brevard Jewish Community School of Temple Beth Shalom in Brevard County, Florida. Brevard County is best known for Kennedy Space Center and is 50 miles due east, on the Atlantic Ocean, from Disney World.

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The director would be expected to teach Hebrew, at least 10 hours per week, and administer the school. This would include teacher in-service, publicity, curriculum development.

The salary range is \$55,000-65,000 per year with a three-year minimum.

Send resume to Elise Singer, Temple Beth Shalom, 162 Windward Way, Indian Harbor Way, FL 32937

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Central Kentucky Jewish Federation of Lexington, Kentucky is seeking an Executive Director to assume responsibility of providing overall guidance, leadership and direction to volunteers and staff in communal decision making and effective use of resources:

The Executive Director will have ongoing responsibility for:

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- campaign planning
- financial resource development
- communal planning, including Social Services
- management of committee activities
- human resource development
- community relations

Send resume by June 30, 1999 to:

Central Kentucky Jewish Federation, Attention: Search Committee, 340 Romany Road, Lexington, KY 40502





## Social Calendar

By Jean Herschaft

The leaders of more than 50 member organizations of the Conference of Presidents of Major Jewish Organizations jointly conveyed their congratulations to **Ehud Barak**, Israel's new prime minister-elect. They pledged solidarity with him in "meeting the challenges and opportunities that face Israel as it enters the 21st century." The note highlighted the importance of unity within Israel and with world Jewry, stressing "that it is essential that together we strive to heal the divisions and end the strife that are so detrimental and costly."

All of the national networks had sent their own reporters to Israel for the historic vote. WNBC had **Gabe Pressman** and CNN had **Wolf Blitzer**, the two most noted ones. WOR radio had **Lally Weymouth**, Washington Post and Newsweek columnist, with **Leon Charney** giving the ramifications of the eventful day.

What has the new movie hit *Star Wars: The Phantom Menace* got to do with Israel? Simple. It's star, **Natalie Portman**, a Jew, was born in Israel. Portman is the name of "my grandmother which I adopted for film reasons," she told a national TV program. The home in which she was born was flashed on, as were her young parents and a few of her childhood Israeli friends.

**Rabbi Ezra Finklestein**, son of the late **Dr. Louis Finklestein** of the Jewish Theological Seminary who has headed the Midway Jewish Center in Long Island and **Dr. Saul Shapiro**, of Brooklyn, a past president of the New York Metro Region, United Synagogue of Conservative Judaism, will be honored at the METNY Region annual festive dinner in Plainview, N.Y., the second week of June.

Lubavitch Women's Organization held its 44th four-day international convention, May 13-16. Where else were its main sessions held but "770 Beis Moshiah," home of the late beloved Rebbe. There was a visit to the Rebbe's Library and to the mikveh. Numerous sessions as well as registration and 'soudos shabbos' were at the private homes of Brooklyn women leaders. Mrs. **Suasha Alperowitz**, New Haven, CT, chaired the main session, Message from the Lubavitch Rebbe, mh"m; **Rabbi Yossi Paltiel**, Crown Heights, NY conducted workshops.

**Jacob Javits**, a Republican and a liberal who served in the Senate from 1957 to 1980 and died in 1986, will have a bronze statue dedicated at the New York City Convention Center that was named in his honor. It will be placed in the lobby, an 8-foot forceful image by artist **William Crozier**.

**Marion B. Javits**, the senator's widow and the president of the Jacob Javits Foundation, which commissioned the statue, noted that she was very pleased with Crozier's work. "It captured his dignity and vigorous energy."

Many members of Mr. Javits's staff will attend the dedication ceremony as will **Mayor Giuliani**, **Sen. Schumer** (New York), former governor **Mario Cuomo** and two former senators who served with Javits: **Alan K. Simpson** of Wyoming and **Charles McC. Mathias Jr.** of Maryland. Senator Javits's granddaughter, **Emma Claire Javits**, will play the cello.

It was Cuomo's suggestion that the convention center be named after Javits, the son of a tailor who earned his stellar place on the political scene.

**Robert Abrams**, who won four New York State attorney

Continued on page 14

## A story of two cultures

Reviewed by MORTON I. TEICHER

*The Ghost of Hannah Mendes*, by Naomi Ragen. New York. Simon and Schuster. 1998. 384 pp., \$24.

A historical novel reconstructs the spirit of a past age. *The Ghost of Hannah Mendes* is a striking example of this approach to fiction. The author, Naomi Ragen, a best-selling writer, combines her depiction of previous events with the stirring story of a modern family to produce an exciting story of two cultures, past and present. Fictional personages participate in actual historical episodes, mingling the picture of a bygone age with contemporary occurrences.

An important resource is the noted historian, Cecil Roth, who once escorted my wife and me on a memorable tour through Jerusalem. His book, *Dona Gracia of the House of Nasi*, is cited by Naomi Ragen as the source for the background material in her book. The combination of history and fiction in *The Ghost of Hannah Mendes* is skillfully manifested by ingeniously connecting contemporary events with what happened during the Inquisition. The movement between past and present is masterfully handled.

Catherine da Costa, a wealthy Manhattan widow, learns that she has only a short time to live. Determined to pass on the family heritage, she manipulates her two granddaughters into searching out the family's history. They travel throughout Europe, looking for lost pages of an ancient manuscript that tells the exciting story of what happened to their ancestors during the Inquisition. As pieces of the manuscript turn up, it becomes clear that Hannah, one of their forbears, publicly acknowledged her conversion to Christianity while secretly practicing the Jewish religion. She eventually wound up in Constantinople, now Istanbul, after fleeing from Antwerp and Venice.

The two granddaughters, Suzanne and Francesa, are the central figures in the story. A growing interest in their past sustains them as they experience bizarre encounters that reveal a mysterious history which fuses with the present.

The fundamental thesis of the historical novel is that two cultures are in conflict, one dying and the other being born. Fictional characters are

introduced who participate in actual historical events. They give expression to the impact of these events on them so that the picture of what happened in the past is presented in personal terms. The historical novelist has to give a truthful picture of the period being described. Serious historical novels that combine fiction and history may be traced to

Sir Walter Scott who established the form with *Waverley* in 1814.

Ragen is following a great tradition that includes such writers as Thackeray, Dumas, Hugo, Tolstoy and Cooper. Naomi Ragen joins a lofty company as she effectively captures the struggle to maintain family traditions against overwhelming odds.

### Quotation of the week

The month of April reminds me of a story which I have seen repeatedly on the Internet.

A teacher pulls out a large glass jar and proceeds to fill it with rocks. He asks the class if anything more can fit in the jar. The class responds, "no." The teacher then pulls out a container of gravel and starts to pour it into the jar, filling in all of the openings. At this point he asks the class once again if anything more can fit, and fewer voices respond "no." Out comes a container of pebbles and the jar appears to be completely packed.

When the teacher asks yet again if anything more can fit in the jar, no one bites this time.

Smiling, the teacher pulls out a container of sand and fills in the last tiny spaces within the jar.

When he asks the class for the lesson learned by this exercise, one student quickly responds that we can always find room to squeeze something else into our schedule. Disagreeing, the teacher replies that the real lesson is that unless we put the big rocks in first, nothing else can fit. In other words, if we don't prioritize and decide which activities are most important and make time for those, then the little things will always prevent us from getting around to them.

April is a very busy month. We begin with Pesach and the services associated with it. We remember the Shoah and we rejoice on Israel's birthday. We celebrate the bat mitzvah of one of our members and enjoy the music of an acclaimed performer. There will be plays in the community focused on Jewish themes and five Shabbatot to observe as a community.

Let's make these the rocks we place first into the jars of our life.—*Rabbi David Feder, Temple Adath B'nai Israel, Evansville, IN.*

### Uphill

Continued from page 10  
was on his deathbed, and the priest said to him, "When you die, would you like to go up or down?" The reply: "I don't care which way I go, as long as I don't have to change in Atlanta."

From Atlanta we flew back to Florida and its 90 degree heat. All in all, it was a fine adventure. But I've had it for a while. For a time I'd like to enjoy all the views and sights on TV as I sit in my living room.

You might want to know how the dollar is doing abroad. I don't know. My wife, Elaine, handled everything financial. She paid all the bills. In fact, she did all the planning, the contact with travel agencies and arrangements for the trips and tours.

My wife tells me the dollar doing fairly well in Europe. I'm glad to know that. And

I'm also glad to be back in the good old USA. Oh yes, she also warns that things are very expensive.

Oh, I forgot to mention that I conducted a Friday night service on our trip. My sermon was based on the name of the month, July. I pointed out that Julius Caesar had the month named after himself. His nephew, Augustus, followed suit. As a result, the month of September (which means seven) was pushed down to ninth.

So whenever I see the word July I remember how egocentric people can be, like Caesar who discombobulated the calendar. And it reminds me that my faith calls upon me not to be self-centered like Caesar but selfless like Moses. How do you like that drush?

*Rabbi Sam Silver may be reached at 2309 NW 66 Dr., Boca Raton, FL 33496.*



## It's Arlene Peck!

### Mixed feelings over the election

By ARLENE PECK

There was a time when I thought BiBi Netanyahu could do no wrong. I truly thought that he was to be my shining star in the quagmire



of Israeli politics.

Sadly, I must say that his brand of confrontational government is not what I had in mind. That marvelous man, Yitzhak Shamir, had his share of conflicts but BiBi seems to go out of his way in inciting strife. During his tenure, he's managed to alienate everyone, no matter what his or her political party. BiBi's never-ending wars have been with his own party and coalition partners. He's had running battles with his aides and allies. He fought with his ministers and his electorate, not to mention the press, whose members have steadily run in the other direction. I've watched closely his style of incitements of hatred and I'm disappointed.

I'm still an old fashioned girl and when I would think of the enemy, it was always in the connotation of the Arabs vs. the Jews. Now, the situation in Israel seems to be between us and us. Israel has become a country of the religious against the secular, doves and hawks, immigrants and native Israelis, left and right. And, all those in-between who have been promised their "just rewards" in the future, caused in large part by deals that were made with the ultra Orthodox who received their powers by religious coercion and blackmail.

BiBi gave them the power to dole out the jobs and housing, yet not have to pay the taxes or serve in the army. It is a dangerous situation how under Netanyahu, the haredim have been able to add on from the government more and more benefits, while imposing their way of life on other Jews who don't feel as they do.

For the past few years I have watched with mounting

apprehension. I've seen first hand how many Israelis have been increasingly alienated by the religious furor that is found now in every corner of the country's government. For many average Israelis, the issue that is before them now is about changing the restrictive priorities and the redividing of the economic pie.

The secular want to take back their identity that they feel is being lost by the take over of the haredim. What ever happened to the shades of gray? All the beautiful colors of Jerusalem that I once took joy in seem to all be black now. I question how much of

without getting anything tangible in return. I have to admit, folks, that bothered me a lot. I have never thought that the high expectations of the international community should decide the fate of Israel.

Nor do I want Labor to again give away the store to the Palestinians as they were rushing headlong a couple of years ago. They might concede a Palestinian state which is to be built on the back of the Jewish State, but I don't. I worry about the dangers now facing the settlers. Will Barak reach out to the 1.5 million people who voted for

*For the past few years I have watched with mounting apprehension. I've seen first hand how many Israelis have been increasingly alienated by the religious furor that is found now in every corner of the country's government. For many average Israelis, the issue that is before them now is about changing the restrictive priorities and the redividing of the economic pie. The secular want to take back their identity that they feel is being lost by the take over of the haredim. What ever happened to the shades of gray? All the beautiful colors of Jerusalem that I once took joy in seem to all be black now. I question how much of his soul BiBi had to sell to keep the shaky extreme right wing political coalition.*

his soul BiBi had to sell to keep the shaky extreme right wing political coalition.

There are so many issues that have to be addressed now such as rising unemployment and growing poverty. The vast number of non-Jews who have been brought in as workers is another issue that I feel to be potentially dangerous.

However, I worry more about the Labor Party in power again. I don't want the dangers of Netanyahu's predecessors' careless rush to their perception of peace. It was a one-sided give and give

Netanyahu and make good on his appeal to unity? Once in power, Peres and Rabin never did.

There is a real identity crisis going on now with conflicting vision about what their state and society should be. The once "Golden Boy" has gone down in stunning defeat. In Gaza City, Palestinian Authority president Yasser Arafat is happy with the new Israeli leader. He thinks that will bring him one step closer to dividing Jerusalem.

There is no Arab East  
*Continued on next page*

## Advice By Edlin

### Advice to a mom

By RITA EDLIN

*Q: My seventh grade students did some really great projects for Mothers' Day this year. The whole idea, of course, is so commercialized, I sometimes*



*wonder why we need a special day to tell our mothers how important they are. But these kids, mostly latchkey kids with single moms, are more devoted to their mothers than some of the middle-class suburban youngsters I know.*

*Their comments ranged from apologies for not saying, "I love you" more often, to plans to make mom proud of them. One of the young artists drew a picture of her mom, beaming with pride, as her daughter put on her cap and gown on graduation day. Another was a drawing of the child serving mom breakfast in bed. They hired limousines, took their moms on cruises, or relieved them of housekeeping chores for the day. (All on drawing paper, of course).*

*Some of the poetry brought tears to my eyes. My own kids didn't even call me last year. Sometimes I feel closer to my students than I do to my own children. What makes some children more grateful than others?—M.T., Skokie.*

*A: Feeling a bit neglected? if so, I'm sure you're not alone. It IS a rather strange custom to set aside one day to say "thanks" to our mothers. But it has become a national custom and some mothers look forward to the day, hoping their children will do or say something "special."*

The media doesn't help much. There are full-page ads featuring expensive jewelry, body massages or floral arrangements. "What will YOU do for your mother this year?" they ask. "She deserves a day of pampering" they proclaim, or "you owe it to her." After a while, mothers themselves begin to believe it. Children who "forget" are labeled thoughtless or ungrateful.

That second Sunday in May can raise unrealistic expectations for all mothers. It

can break the hearts of some while causing the spirits of others to soar. Mothers who are not remembered or celebrated are disappointed. Children who "forget" may feel guilty. Often, mothers who rarely hear from their children receive elaborate gifts on Mothers' Day. Maybe it's their child's way of saying, "I'm sorry." Or, maybe it's a way to relieve a bit of guilt. In either case, it does help the economy. But does it testify to the child's gratitude? Or the quality of mothering? Just ask the moms.

Some might say, "It made my day." But to others, it is an empty and expensive gesture. The quality of a relationship cannot be measured by the words or deeds of one day. Nor does a child's gratitude or affection always reflect the kind of mother s/he had.

I'm glad your students were so creative this year. It testifies, I would guess, to their own creativity and ability to express feelings, either real or imagined. And, I would venture to say, that it has little or no connection to the quality of the mothering they received. Grateful children are those who are pleased with themselves and their lives. Sometimes they have been nurtured by wonderful moms. Sometimes they haven't. Often the most caring mothers have children others would label as "selfish," "greedy" or "ne'er do well." Sometimes the least competent mothers have children who say, "I owe it all to her."

"What makes some children more grateful than others?" you ask. And I can only guess. My guess is that expressions of gratitude come from the inborn nature of the child.

Just as some children are generally more cheerful, friendly or optimistic, so others are not. These traits can be taught, of course, and children DO tend to repeat the behaviors of those around them. They also learn to behave in ways that "pay off." (Like getting praise for sharing).

So the children whose poetry "moved you to tears" had the ability to express. That doesn't mean that they value their mothers more than those who have trouble putting

*Continued on next page*



# Bioethics viewed through a Jewish lens

Reviewed by MORTON I. TEICHER

*Matters of Life and Death*, by Elliot N. Dorff. Philadelphia. Jewish Publication Society. 1988. 456 pp., \$34.95.

Ethical challenges facing physicians, patients, families and institutions have never been greater. Moral issues

from the beginning of life to the end of life create dilemmas that defy easy answers. The cloning of Dolly and the more recent cloning of mice highlight the kind of issues that have given rise to a new field — bioethics. Jews in this field

have a rich — but contradictory — tradition to call on.

The first modern effort to confront these questions appeared in 1959 when Immanuel Jakobovits, who was then chief rabbi of Great Britain, published his landmark book, *Jewish Medical Ethics*. The most recent contribution has been made by Elliot N. Dorff with his excellent work, *Matters of Life and Death*.

Dorff acknowledged at the outset that Jewish medical ethicists differ with each other both historically and presently. He identifies himself as a Conservative rabbi, eager to balance tradition with change and he makes the salient point that "each rabbi can only offer a Jewish position, not the Jewish stance." He then proceeds to offer his interpretation of proper Jewish approaches to a number of criti-

cal bioethical issues. In some instances, his views seem remarkably liberal; in others, he takes an old-line, traditional position. These variations heighten his credibility as he copes with some tough conundrums, which he faces frankly and forthrightly.

At the beginning of life, there are many bioethical issues related to infertility. Dorff examines each of these with compassion and sensitivity. He does not shrink from issu-

moral issues and Jewish tradition can help us to cope with them so long as we allow for diversity of interpretation. *Matters of Life and Death* sheds considerable light on these issues and we are indebted to Elliot Dorff for his important contribution.

Dr. Morton I. Teicher is the founding dean of the Wurzwiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina, at Chapel Hill.

## Silver

Continued from page 10  
audience said they noted that many translations of Yiddish writings are being published. Another symposium is being planned by the Forward. The April one was in the English language. The next one will be in mame lashon. The auditorium, which holds 500 people, was overcrowded. (Miriam Shmulevitch-Hoffman, in the Forward).

## In Rockler's memory

Yivo is the Yiddische Vissenshaft (Jewish Scientific Institute) which preserves Yiddish culture. The Chicago branch of the organization is still feeling the loss of one of its most devoted leaders, Sonia Rockler. She died a few

years ago and the organization's annual conference has been saluting her memory ever since. The occasion calls for a guest lecture and a banquet.

At the most recent gathering the guest speaker was Michael Wachs, of Toronto, a scholar and a humorist. His talk involved the explanation of 17 Yiddish idioms. Among them: "Nisht geshtoigen un nisht gefloigen," Neither stood nor flew, which means "It never happened." Also, "A nechtiger tog," Yesterday's night, which means "No such thing." Also, "Hocken a tchainik," chopping a teakettle, which means "Much chatter, but little matter. (Nahum Lifshitz, in the *Algemeiner Journal*.)

## Peck

Continued from prev. page  
Jerusalem. There is only one Jewish country of Israel with its capital being Jerusalem.

Maybe the first thing on the agenda is to settle that question. I was happy to see that in Barak's victory speech to his supporters, he pledged to keep Israeli control over all of Jerusalem. He also promised that under his government Israel would never return all of Judea or Samaria. I hope he means it.

(Arlene Peck can be reached at 13900 MARQUESAS WAY, APT. 68C, MARINA DEL REY, CA 90292 or by e-mail: BSTREDHEAD@aol.com)

## Fischel

Continued from page 7  
Wertheimer, (this month, \$59.95.; and *Toward a Jewish (M)orality: Speaking of a Postmodern Jewish Ethics* by S. Daniel Breslauer. (This month, \$59.95).

On the eve of the Israeli election, Farrar, Straus & Giroux will publish *Waging Peace: Israel and the Arabs at the End of the Century* by Itamar

Rabinovich, the former Israeli ambassador to the United States. (May, \$25).

The 1971 diary of the last months of a vanished Manhattan Project scientist, Thomas Cooper, is the center of a first novel by James Munves. Sent by Thomas' aging mother, Sadie, Rabbi Teitlebaum agrees to find the missing son. *New Directions* (May, \$17.95).

## Krupnick

Continued from page 11  
nowned Israeli and chassidic singers. Dancing and singing followed and then a huge fireworks display lit the Jerusalem sky.

Thereafter over 10,000 young men and women marched to the Kotel and stayed to pray "vatikin" services. We reflected on those critical days before the Six Day War when 50,000 casualties were expected in the war against Egypt, Syria and then Jordan.

In Jerusalem our son-in-law Sanford Bokor in looking at the Old City from the nearby Abu Tor observatory

inquired: "Do you think that you will ever get to the Kotel?" Our answer was: "We surely will get there but when that will be we don't know."

Ten days later we were at the Kotel even while sniping was still going on. With a military escort we got to the Cave of Machpela in Hebron, the first civilians in over 19 years. We saw miracles the greatest of which was the reunification of Jerusalem, thank the Almighty.

(Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel) e-mail krupnick@netvision.net.il)

## Edlin

Continued from prev. page  
their feelings into words.

Is it possible that your focus, with your students, on this sentimental project increased your own sensitivity? Did it carry over to your own personal life? Try re-reading this column next time you've

had a wonderful day or weekend with your own children. I'll bet you won't feel neglected then. Thanks for writing and Happy Mothers' Day!

Rita Edlin may be reached at 2412 Ingleside, 1-C, Cincinnati, OH 45206

## Mystery Person

### Do you know who's who?

- The Mystery Person was awarded a Bronze Star.
- The Mystery Person is a past president of the Central Conference of American Rabbis.
- The book bearing the Mystery Person's name is probably read more often than most of any others.
- The Mystery Person was awarded an honorary degree by the University of Toronto.
- The Mystery Person was a past-president of the Canadian Jewish Congress.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

## Herschaff

Continued from page 12  
general elections, and in his bid for the U.S. Senate in 1992, lost by less than 1 percent to Alphonse D'Amato, won an election last month that registered 6,495,187 votes.

He was elected to the board of the Sterling Bancorp and its subsidiary, the Sterling National Bank. "It was a lot easier than any of my 22 races for public office," he said. Abrams confided that he purchased 100 shares prior to being elected a director. No one was disclosing what his salary will be on the board.

For the first time McGill University, Montreal, will award two Ph.D.s in Jewish Studies at exercises on June 7. It's under the direction of its Department of Jewish Studies, now in its 32nd year. Another coup, it notes is that one of its graduate students has won a highly competitive Commonwealth Scholarship.

Our youngest son, an honor graduate of McGill U. and active in its Jewish Studies department, received a special invitation to the ceremonies.



# Mystery with sew-sew sleuth

Reviewed by MORTON I. TEICHER

*Death and Blintzes* by Dorothy and Sidney Rosen. Chicago: Academy Chicago Publishers. 1998. 270 pp., \$10.95, paperback.

Simply written, this mystery deviates sharply and positively from most modern novels in that it has no foul language. We have become inured to the use of four-letter words in books, in the movies and on TV. It is a relief to read a book for a change that tells its story without offensive terminology.

Unfortunately, *Death and Blintzes* has other foibles. It features an unlikely sleuth, Belle Appleman, a childless, 36-year-old widow who is supporting herself by working at a sewing machine in the pants department of the Classic Clothing Company. The setting is Boston during the Great Depression of the 1930s.

Belle discovers a body floating in the Charles River. It turns out to be Jeanette Laval who worked in the same factory as Belle and who was the shop steward. This union job is quickly assigned to Belle despite her lack of seniority. Meanwhile, she is busying herself investigating the death of Jeanette Laval, spurred on when it is determined that the victim was murdered.

Belle has several male friends including Jim Connors, a police sergeant who is investigating the case and who tells her far more than can reasonably be expected. She uses this information plus some additional facts that she learns to try her own hand at tracking down the murderer. She has a number of suspects — a union official who reveals himself as a Communist, a cutter in the factory who has been dating Belle, the boss' son, and a few others.

Belle persuades her friend, Sarah, to accompany her when she breaks into the apartment of one of her suspects and later gets the suspect to go with her when she does another break-in — this

time into the boss' office. These illegal acts result in some clues but also jeopardize Belle's life, especially when a second murder occurs.

As Belle persists in her relentless hunt for the killer, dropping Yiddish expressions along the way, she unearths information of importance to the union. This enables the authors to offer some political commentary about those practices of manufacturers that are detrimental to the unions and to their workers. The effort to capture some of

the attitudes of the 1930s provides a background to the activities of Belle Appleman, amateur detective.

Although several aspects of the story challenge the reader's credulity, *Death and Blintzes* makes for easy reading suitable for youngsters and for whiling away the time on an airplane trip.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

## For a new 'New Testament'

Reviewed by RABBI ISRAEL ZOBERMAN

*Removing the Anti-Judaism from the New Testament*, edited by Howard Clark Kee and Irvin J. Borowsky. Philadelphia. American Interfaith Institute/World Alliance. 1998. 180 pp., \$24.95.

Our era, more so than any other, has witnessed untold suffering and death for millions of our people and humanity in general. That vast harvest of inhumanity is a major force behind noble attempts by faith groups and outstanding individuals to close the centuries old gap of bigotry, prejudice and ignorance.

A significant leader in this most challenging enterprise is Irvin J. Borowsky, a unique individual who has retired from a successful publishing career only to devote himself to another publishing endeavor, one with truly lasting value and purpose. Borowsky, the visionary and energetic chairman of the American Interfaith Institute and the World Alliance of Interfaith Organizations has already proven himself through fruitful interfaith collaborative efforts.

His latest volume is co-edited with Howard Kee, president of the American Interfaith Institute and Professor Emeritus of Biblical Studies at Boston University. The first-

rate collection of essays by distinguished Christian scholars, Protestant and Catholic, is testimony to a common willingness to confront thorny issues rooted in the New Testament's hostile attitude toward its Jewish roots.

This critical confrontation with words turned weapons for so long with disastrous consequences is leading to creative solutions, promising to offer through carefully revised language a balanced and accurate understanding of a sacred text in the secular context of its time. The first era is illuminated in all its complexity with the variety of the forces and influences that shaped it.

Due attention is focused on the importance of education and curriculum in affecting change, bringing together new theological declarations and the religious reality in the field.

Borowsky calls upon us to become partners in affecting change of historic proportions. We are all needed indeed to become participants if the awesome and indispensable task at hand is to succeed. "We invite you to contact bible publishers and bible societies to help them understand that using "Jew" as the enemy of Jesus represents misguided, incorrect and ultimately harmful castigation of an entire people. Only then can the forthcoming new millennium be free of anti-Semitism, enabling Christians and Jews to unite to combat all forms of anti-Semitism, enabling Christians and Jews to unite to combat all forms of anti-religious bigotry and violence that is sweeping our world."

the human race, of earth and forests, of air, water and light, a creative bond with creation itself."

Dr. Israel Zoberman is the rabbi of Congregation Beth Chaverim in Virginia Beach, Virginia.

## Letters

**FREEDOM OF THE PRESS** — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

### Is Kosovo action excuse to spend?

Dear editor:

This is about Kosovo. Are we allowing the war or disaster in Kosovo to become an example of what use we make of a successful economy by exhausting funds for the destruction of lives and property? Could it be that our financial success has gone to our heads instead of our hearts? Would we now be engaged in a costly aerial assault. If in fact, the economy

was less robust and perhaps even depressed?

Query! Will NATO and the United States be governed by their pocket book in determining whether they should support causes which do not affect their own security?

I suggest that natural law was created to help solve human problems. God, He or She, has given us the tools for that purpose. So for God's sake, let us make use of the guidance now.

H. Haskell Lurie  
Skokie, IL 60076

## Prisoners of self

Reviews by SYBIL KAPLAN

*From A Sealed Room*, by Rachel Kadish, Putnam, \$24.95 hardbound, 356 pp.

Rachel Kadish is a gifted writer and it is obvious she has lived in Jerusalem, where she set this novel, although she now lives in Cambridge, Mass.

I'm always wondering why there are not more American novelists writing of their Israel experience to better educate the American Jewish reading public of life and living beyond the tourist level. Although this novel is not always perfect, it is frank and realistic and emotional and very well written.

The novel takes place in 1993 with Tami Shachar, the narrator. Tami is married 21 years to Nachum who runs an electronics workshop. Son Dov is in the army; daughter, Ariela is 8 years old; and Tami's mother, Fanya, came from Holland with her husband in 1939 on their honeymoon and stayed. She lives in Tel Aviv and comes to Jerusalem often. With Tami, there is much self-incrimination and introspection taking place as well as mother-daughter conflicts.

Into their lives comes their American cousin, Maya, a student at the Hebrew University, writing to her mother in New York who runs a community renewal center. Maya moves in with Gil, an Israeli

artist who is building his portfolio for a show and working in an art gallery, but afraid to be controlled, moody, self-centered and draining of Maya's trusting goodness. Interspersed through Maya's narrative is a the book in a stream-of-consciousness segment of the thoughts of her downstairs neighbor, a Holocaust survivor obsessed by an American living in the building, reliving her past.

The interplay of people and conflicts is brilliantly constructed — mothers and daughters, women and men; but it is more than that. There is the symbolism of the women who are each in their own kind of sealed rooms. As the granddaughter of Holocaust survivors, Ms. Kadish felt drawn to explore love in various ways while including the survivor who lives in the building with Maya and another who is in love with Tami's mother, Fanya. All of the characters in the novel have sealed themselves in rooms and each needs to be released.

The book is well woven together and absorbing. One would hope Ms Kadish might use her background in Jerusalem to write more novels of this type, especially when she contrasts the lives and thinking of Americans and Israelis, a subject sorely needed in fiction of the end of this century.

## Review—Zoberman

*Continued from page 16*  
civilizations and traditions. Wondering how realistic is this dream, given the author's own admitted pessimism concerning human nature, it is inspiring nonetheless. "The patriotism of flag-waving of



## Book Reviews

### Oz tells peace hopes

Reviewed by ISRAEL ZOBERMAN

*All Our Hopes (Essays on the Israeli Condition)* by Amos Oz. Jerusalem. Keter Publishing House. 1998. 255 pp.

The celebrated Israeli writer Amos Oz, winner of the prestigious 1998 Israel Prize for literature, is revealed in the present collection of essays from this past decade not only as a distinguished man of letters but a profoundly caring member of a family at risk.

With the author's sharp analytical skills and a thorough grasp of the Jewish saga in all its complexity within the wider context of political and cultural connections, we are invited to feast on his wealth of perspectives, concerns, and commitments regarding the very survival and essence of the State of Israel. His prophetic voice and insight coupled with dynamic activism have truly made him the conscience of a people facing critical choices affecting both its physical and spiritual well-being.

A son of Israel's embattled labor movement, he cautions us to look at Zionism's founders through their realistic lenses of assessing the less than ideal reality they faced and which their descendants still do. Yes, their mighty and initially laughable goals of creating a Jewish state and reshaping a tormented people's destiny motivated an awesome undertaking that came to fruition in an unimagined way, of an advanced modern entity which rose from incredible disadvantage to occupy a position of respect and power in many endeavors. However, the visionary and courageous pioneers also understood the limitations of an environment with a significant Arab presence and thus opted for compromise with it which Oz passionately advocates as the only viable option in dealing with the Palestinians in particular and the Arabs in general. Thus he regards the conclusion of the Peace Process as a most urgent task ultimately involving all the other outstanding issues internally challenging his society, viewing Rabin's murder as a symptom of a pervasive identity crisis. What is recommended is insistence on Israel's security and not on an uncompromising ideology blind to both practical accommodations

and the implicit dangers of no progress in the arduous attempt to resolve the 100-year-old conflict responsible for much of the country's ailments. An indispensable aspect to be addressed is long-standing Palestinian suffering which is also of their own making.

Though Oz's liberal position is a clear one, he has faced rejection in recent years from those on the left who regard his dialogue with the right as no less than betrayal of their cause. But it is precisely the need for mutual contact and respect which the author regards as essential for bridging the gaps threatening to dangerously divide a people which can ill afford it. An alarming confession is offered that at times he feels at exile among his own brethren, fearing the given possibility of a fascist takeover. The virtue of pluralism is being exalted as the key to releasing the full creativity of a folk known for its individuals' independent thinking in the extreme with just about everyone deeming

to qualify as Prime Minister, while we remember that Israel is made up of groups who came there with differing agendas from recreating David and Solomon's ancient kingdom to fashioning a Western democracy embracing all its citizens.

Oz bemoans the tragic politization of religion to the point of causing the Israelis to loath Judaism and abandon it altogether, advocating the full recognition of the non-Orthodox and romantically contemplating the remote possibility of ultra-Orthodox students deserting their yeshivot to rejuvenate the collapsing kibbutz life, supporting as well the continued flowering of native Hebrew literature.

Calling for two peoples, the Israeli and Palestinian ones to live side by side in two states, the author's ultimate vision is for a world sans national borders which have proven disastrous in enormous bloodletting. Rather, allowing for co-existence of multiple entities of various

*Continued on page 15*

### Jewish loss, Gentile crime

Reviews by SYBIL KAPLAN

*Reading the Holocaust*, by Inga Clendinnen, Cambridge University Press, \$54.95 hardbound, \$15.95 paperback

What happens when a non-Jewish Australian historian with a background in Mayan and Aztec cultures decides to take an imaginative approach to the Holocaust to view the nature of eyewitness accounts, the mentality of the Nazis and artistic representation of the Holocaust?

This book is the result which the author explains still remains "morally and intellectually baffling." Her essays challenge this bafflement. As an intellectual, as a gentile, as an outsider, she confesses that "in the face of on this scale a catastrophe so deliberately inflicted, perplexity is an indulgence we cannot afford."

"The Holocaust was a Jewish tragedy," she writes. "It is nonetheless the Gentiles' crime and the Gentiles' problem, because Gentiles con-

ceived it, and Gentiles carried it out."

She includes important scholars, clerics, artists and writers.

She is very aware of Holocaust literature, both history and fiction. She re-examines issues and asks the reader to re-examine them also. Her bibliography is particularly insightful: a book on the Holocaust for readers unused to reading history; a book for those accustomed to reading history; a book for those who want to understand the moral and political disaster; a book for those wanting an overview of recent historiography; a book for those wanting to trace a community's experience; and a book which responds to denial.

Then she lists her regular bibliography. The book is not easy or simple reading, but it is a viewpoint that bears serious attention.

### New coach Shyatt exceeds expectations



Larry Shyatt

LARAMIE, Wyoming — Anyone who could name the four Jewish coaches of college basketball teams currently could probably have won a year's free subscription to the Post and Opinion.

But no longer as Larry Shyatt has joined Eddie Fogler of South Carolina, Ben Braun of California, Seth Greenberg of South Florida and Murray Arnold of Stetson to make it five in all.

In his first year, Shyatt exceeded expectations as his Cowboys finished with its best won-lost record in 10 years and its first post-season appearance in seven years.

The long journey to Laramie began as graduate assistant coach at Akron University, then assistant at Utah, followed by the same at Cleveland State, then associate head coach at New Mexico before coming here.

"Yes, we can buy Passover matzah out here (population 27,000) he told Harlan Abbey of the Cleveland Jewish News. But a good corned beef sandwich...that's another story."

Shyatt grew up in a middle class Jewish home.

### Goldfarb may dive for Ireland

WALTHAM, Mass. — Brandeis University swimmer Michael Goldfarb may represent Ireland in the Olympics as he competes in Belfast against 20 other divers for the chance to represent his country in Sydney, Australia next

summer. He was honored at Friday night services at Temple Beth Avodah in Newton where he recited the special prayer on making a trip, tefillah haderech, and received a blessing from Rabbi Keith Stern.

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